The Relief Society Magazine

Vol. XXIV MARCH, 1937 No. 3

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THE RELIEF SOCIETY MAGAZINE

Organ of the Relief Society of the Church of Jesus Christ of Latter-day Saints

VOL. XXIV MARCH, 1937 No.

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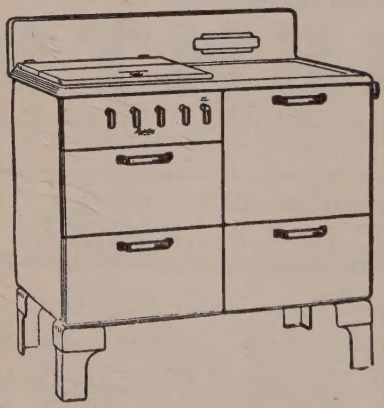

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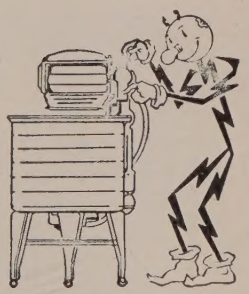

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Visiting Teachers

By Ora Julander

They planted a seed in my heart that day
And it grew from that tiny thing,
'Till it filled my heart with new desires,
Gave my soul a truer ring.

My only thought was of work undone,
Timely tasks so hard to do.
When the mind is tired, 'tis a tragic thing,
It seems one never gets through.

But they came to my door with a smile for me,
A handclasp of love and cheer,
And I rested a bit as we talked that day
'Til my mind began to clear.

They brought me a message that lifted me up,
Gave me courage to face that day,
Gave me hope and strength to go on again,
But in a different way.

Did they know they had given all that to me?
Can they know the good they do?
The souls they lift, the hearts they cheer,
The seeds they planted that grew?

May they have God's blessings with them always
As each day they do their part.
May He ever be near them with those gifts
They give to that other heart.

RELIEF SOCIETY PRESIDENTS OF THE EUROPEAN MISSIONS

Hannah M. Ursenbach, French Mission; Susan Groesbeck Kelly, Swiss-German Mission; Eliza S. Petersen, Danish Mission; Hermana F. Lyon, Netherlands Mission; Amy Brown Lyman, European Mission; Ramona Wilcox Cannon, British Mission; Virginia Bean Larson, Swedish Mission; Martha Sharp Toronto, Czechoslovak Mission; Bertha W. Piranian, Palestine-Syrian Mission; Edith P. Backman, South African Mission; and Elizabeth Hoge Welker, German-Austrian Mission.

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The Relief Society in the European Mission

By Amy Brown Lyman

The auxiliary organizations of the European Mission are a great asset to the missions and likewise a great asset to their own members. They are very effective agents in creating interest in the Church and in spreading the Gospel. Their influence for good is readily recognized by all observing and thoughtful people, and their well-planned and well-prepared programs, which are so attractive at home, are also attractive abroad.

The first convert to the Church in Czechoslovakia was the direct fruit of Bee Hive work. A fine young woman convert in England was recently asked how she became interested in the Church. She answered, "First through attendance at a Gold and Green Ball." The entertainment, she said, was so wholesome and attractive, so well organized and well carried out, and so "different" that she thought M. I. A. must be high grade and a superior organization. And as she later learned of its fine ideals and standards and that it was an auxiliary of the Church of Jesus Christ of Latter-day Saints, she decided that the Church itself must likewise be superior and worthy of investigation. She was intrigued by the great interest manifested by the Church in young people—in their lives and in their problems. And the idea that they were thought to be so worth while was a real inspiration.

A woman in Denmark who made a casual visit to the Relief Society, later attended regularly and then joined the organization. Through the society she became so interested in the Gospel that she finally accepted it and is now an enthusiastic member.

That the auxiliary organizations have enriched the lives of those who have joined them is readily apparent and that they are appreciated for the good they have done and are doing is freely acknowledged by their members.

The Relief Society, because of its long establishment in Europe and because of the great contribution it has made with its welfare work in times of depression, and particularly during and after the war, is probably the best known of the auxiliary groups. Had its ranks not been constantly depleted by emigration, there is no telling what its accomplishments might have been. For sixty years the organization has been functioning in England; sixty years in Norway and Sweden; fifty-eight years in Denmark; from fifty-three to fifty-six years in Germany; and fifty-one years in Holland and Switzerland.

Because people and organizations are so busy and so absorbed in their work while making history, they often neglect to record that history or to keep complete records.

So it has been difficult to secure definite historical data concerning the organizations. Through available records it is found that the work was begun in the various missions as follows:

England 1874-1877. The first record in the Millennial Star states that at the London Conference held on April 22, 1877, it was reported that three female Relief Societies had been established in that Conference, namely, the North London, Lambeth, and the White Chapel Branches. In Norway (Oslo) and in Sweden the first organizations were effected in 1877; in Denmark (Copenhagen) in 1879. Two dates are given for the first organization in Berlin, Germany, March 1881 and August 1884. The first date of an organization in Holland (Amsterdam) is 1886; in Switzerland (Berne) 1886; in Palestine (Syria) 1918; in South Africa (Capetown) 1922; in France .....; in Czechoslovakia, April 26, 1930.

In a recent but brief survey, it has been found that the Relief Society organizations in all the European missions are fully organized and functioning well which is the result of the broad vision and earnest efforts of the capable women who have supervised the work. The 4,694 members are striving earnestly today in 280 branches to carry forward the work. Meetings are held weekly in all the branches. Branch Conferences are held yearly in all of them, and in ninety-eight per cent of the local units these conferences are held on Sunday which gives an opportunity to present the work to the public.

THE course of study prepared by the General Board is giving the greatest satisfaction. There is a marked improvement in the number who are taking part in the lessons and in the increased enjoyment of them. The women are more enthusiastic over class work than they have ever been before. The theological lessons which have always been the most popular are still so, but a close second to them are those on child welfare. The literary lessons are also appealing and are fully appreciated.

It is interesting to note how familiar these women are with the scripture for which they seem to have a real love. Many branches in the British Mission are enthusiastic over the Scripture Project. In one small branch 706 chapters were read from October 1 to December 15. At a Relief Society meeting in London recently visitors were greatly impressed with the presentation and discussion of the Theology lesson. There were only ten present, but each had brought her books—Bible, Doctrine and Covenants and Book of Mormon, and the passages they could not quote off hand, which were few, to prove their points, they readily found in their books. And these were not college women, they were not even high school graduates.

The members are reporting generally that the popularity of the child-welfare lessons is due to the fact that they are gaining practical every day help through them. That they are becoming more tolerant, are understanding better their responsibility as parents, are coming to realize that children are not alike and that each needs special study and consideration. They are beginning to realize that much of the maladjustment with grown-ups is due to the fact that they were not understood as children and did not have the right care and consideration.

A unique feature in connection with the lessons is that they are presented weekly in nine different languages.

The difficulty of the work in Pal-

estine-Syria can be imagined when it is realized that only three of the twenty-seven members can read and write, and that no common language exists among the members. Part of each lesson period last year was devoted to the teaching of Armenian so that there might be one language understood by all members.

The charity work is being carefully handled with a sense of responsibility to donors as well as to the needy. With Social Security programs operating in the various countries, Relief Society funds are often used in a supplementary way to insure comforts not otherwise provided for. In connection with this department are the work meetings. In the Swiss-German Mission last year 610 articles were remodeled and distributed.

Not the least important of the benefits of Relief Society are the social features. The various entertainments, such as bazaars, socials, dramatic performances and concerts help to develop and cement friendships which become everlasting. In a number of districts and branches there are choruses of mothers and daughters which provide delightful music and which often assist with the music at District Conferences. A member in Belfast, Ireland, made the following observation: "The spirit of Relief Society is like the spirit of the Gospel, it breaks down barriers and transforms strangers into friends."

The work of the society, where it is really known, is appealing to other humanitarian groups. They are interested in its organization and operation and in its aims, objects, and ideals. In the German-Austrian Mission, notably, advantageous contacts are being made with educational groups and with public welfare agencies and organizations.

An interesting item is the preparation of a simplified hand book in the Netherlands organization which has been translated into the other foreign languages. This with the regular hand book in the headquarters libraries is helping to standardize the work and giving long-sought-for information.

A new development in the past few years has been the transfer of responsibility, for much of the local work, from the missionaries to the local members. The supervision of the Relief Society within the districts (comparable to stakes) and branches (comparable to wards) is now almost entirely in the hands of the local sisters. Each mission has an executive board of four members, presided over as a general rule by the wife of the mission president. The other three members are local women.

At a District Conference recently a district supervisor conducted the Relief Society Meeting in a manner that would have done credit to any seasoned Relief Society Stake President. And the reports of branch presidents were as well given as those you might hear anywhere.

The operation of Relief Society work in the European Mission is thus a great force for good. It is helpful to the Church and a great benefit and blessing to its own members. Through its varied program women are having the opportunity for supervised study, for self-expression and for intellectual development, the like of which they had never enjoyed before becoming members; opportunity for the unlimited exercise of their humanitarian instincts through giving help and extending service to others; and rare opportunity for the development of leadership which is so much needed in the world today.

Place of the Relief Society in the Church Security Plan

By President Harold B. Lee

IN ONE of our Stakes a very grievous and unfortunate circumstance arose that resulted eventually in the excommunication of a member of a Seventies Quorum of that Stake, because of his unchristian-like conduct which manifested itself in untruthful and unwarranted statements regarding the Church and its leaders. The day following the hearing at which this action had been precipitated, a letter was received from the wife of the man who had been dealt with. She pledged her loyalty to the Church and described the conduct of her husband as above reproach in his habits, his morals, his relationships in the home, etc., and then closed her beautiful letter with this statement:

"For twelve years he was faithful and diligent in performing his duties in the Church. He paid one-tenth of every dime he made. In 1930 he lost his job. For more than three years he walked the streets day after day looking for work. Since March, 1930, we have not paid an honest tithe. He became discouraged. He met up with men who told him things. He began to doubt, to find fault and this is what it has led to."

When a righteous judgment shall be rendered in the case of this man who shall be adjudged to be the more at fault, he against whom action was taken in this instance, or the priesthood quorum and Relief Society Organization that failed to measure up to an ordained responsibility of looking after the unfortunate and distressed within that community?

IN THE record of proceedings of a meeting held in Nauvoo on March 17, 1842, to effect the organization of the "Female Relief Society of Nauvoo," the following statement was made by the Prophet Joseph Smith, in defining the objective of the society:

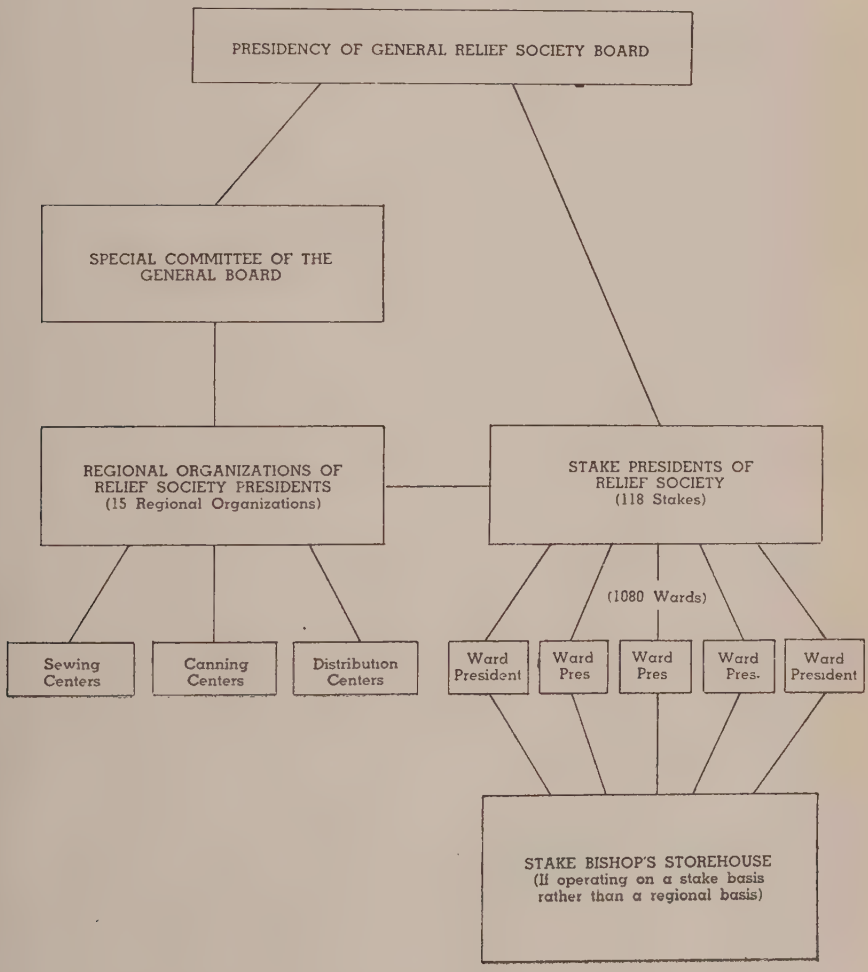
"That the sisters might provoke the brethren to good works in looking after the wants of the poor, searching after objects of charity and in administering to their wants, to assist by correcting the morals and strengthening the virtues of the community and save the elders the trouble of rebuking, that they may give their time to other duties in their public teaching." (Excerpts from Relief Society Records.)

In this plain and direct statement of the Prophet Joseph, the relationship of the Relief Society Organization to Priesthood Quorums is clearly defined. It is the direct responsibility of each Priesthood Quorum to look after its own members, and the Relief Society Organization is an auxiliary to the Priesthood, or as the Prophet Joseph stated ,they are "to provoke the brethren to good works in looking after the poor of their quorums" and to "search out objects of charity" and relieve distress before grievous circumstances such as related at the beginning of this article results in the necessity for "rebuking" and passing judgment on individuals who have yielded to temptation during the dark hour of doubt and uncertainty. Truly has it been said, "that the most dangerous time in a man's life is when he is brought to feel in his heart that nobody cares what happens to him."

The opportunity for this close cooperation between Priesthood Quorums and Relief Society Workers is

provided for in the Church Security Program with an organization in every ward of the Church, known as the Ward Employment Committee, or the Ward Security Committee, as some have termed it. This Committee brings together members of the Ward Bishopric, officers of the Melchizedek Priesthood and Adult Aaronic Priesthood Quorums, and officers of the Relief Society, to look after the individual needs of every member of the Ward, the Ward Relief Society Organization "searching out objects of charity" and rendering temporary assistance under the Bishop's direction pending a weekly meeting with the Ward Committee where Quorums may be assigned to neceessary

CHART SHOWING RELIEF SOCIETY RESPONSIBILITY IN DIRECTING AND SUPERVISING IN COOPERATION WITH PRIESTHOOD AUTHORITIES, THE VARIED OPERATIONS OF THE CHURCH SECURITY PROGRAM


PRESIDENCY OF GENERAL RELIEF SOCIETY BOARD
SPECIAL COMMITTEE OF THE GENERAL BOARD
REGIONAL ORGANIZATIONS OF RELIEF SOCIETY PRESIDENTS (15 Regional Organizations)
STAKE PRESIDENTS OF RELIEF SOCIETY (118 Stakes)
(1080 Wards)
Sewing Centers
Canning Centers
Distribution Centers
Ward President
Ward Pres
Ward Pres
Ward Pres.
Ward President
STAKE BISHOP'S STOREHOUSE (If operating on a stake basis rather than a regional basis)

projects that require labor, with the Ward Bishopric coordinating all of these agencies and supplying the finances that may be needed.

In rendering such assistance, every opportunity must be given to those who are assisted to perform some labor or render some service for the assistance they are to receive. This is as fundamental to the program as the supplying of necessities.

If layettes are needed for example, sisters who may need these articles should be given the opportunity of doing as much of the work as possible with volunteer work provided by other sisters if neceessary. This principle should be applied in canning operations, clothing remodeling, quilting, etc., and in some instances sisters should be sent into the homes of needy families to help them plan to meet their home problems.

In the chart included herein, there is pictured the Relief Society Organization as it relates to various activities in the Church Security Program which will result in the providing of necessities as required.

At the head of the great Relief Society Organization is the Presidency of the General Board appointed by the First Presidency of the Church and who by their appointment are requested to work in close cooperation and harmony with the General Church Security Committee appointed under the chairmanship of Brother Melvin J. Ballard to carry out the wishes of the First Presidency and Presiding Bishopric in this program. To facilitate a constant supervision of storehouses and women's activities connected thereto a Special Committee has been appointed from members of the General Board who are expected to keep in close contact with the Relief Society Organizations of the various regions and stakes throughout the Church to promote efficiency and economy and to standardize in such a way as to accomplish the most for the efforts put forth.

In regions, particularly in congested areas, it is advised that from among Relief Society Presidents of Stakes participating, there be chosen an executive committee to call meetings of the Presidents and to solve problems that may arise from time to time in connection with the work at the various women's centers, and of course, always be in harmony with the instructions from the Special Committee of the General Relief Society Board and the Regional Officers chosen from among the Priesthood Presidents.

In the event of isolated stakes where distribution and work projects on a regional basis would not be practical or advisable the Special Committee or the Presidency of the General Board may deal directly with the Stake Presidents of Relief Society in the establishment of women's centers as may be advisable within storehouses or ward units operating within the stake.

IN EACH stake in order to promote the purposes of unity in supervision throughout the wards of the Stake there should be organized the Stake Committee consisting of a member of the Stake Presidency as Chairman with the Stake Women's Work Director and Stake Priesthood Work Director, Chairman of Bishops' Executive Council, Storehouse Manager, if any, and the Stake Relief Society President, as members of the Committee. At this meeting the Relief Society President has the opportunity of discussing the work of the sisters throughout the Stake

with the Stake Presidency and the brethren of the Priesthood.

A CAREFUL study of the chart presented and an analysis of the real purposes of the Church Security Program should establish clearly the fact that the most important object that is to be achieved by the Church Security Program is the promoting of a spirit of cooperation and unity throughout the entire Church. The other essential to the success of the Church Security Program is expressed in the story of the rich young man who came to the Master with the inquiry, "What good thing shall I do that I may have eternal life?" and the Master enumerated the commandments which he must keep in order to gain eternal life, to which the young man replied, that he had done all these things from his youth up. The Master then made this very significant declaration: "IF THOU WILT BE PERFECT, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me."

TO THE extent that individual units throughout the Church are interested in giving to the limit of their possibilities beyond their own needs, to that extent they are approaching perfection in the Church Security Program. To the extent that Relief Society Organizations in Wards are operating in cooperation with Priesthood Quorums and Bishoprics just to that extent is there a security program in that ward. There can be no security throughout Zion until Relief Society Sisters rise to the prime purpose of their organization "to provoke the brethren to good works in looking after the poor and in searching out objects of charity."

LARGELY DUE to the splendid efforts of the sisters of the Relief Society throughout the stakes and wards much has been accomplished toward the realization of the purposes of the Church Security Program. Thank the Lord for the Relief Society Organization! But, our work has only begun. This coming year we must redouble our efforts, profiting by the mistakes we have made and add to our success to the ultimate triumph of the Church of Jesus Christ of Latter-day Saints in demonstrating to the world its ability to satisfy every need of the human soul.

What the Relief Society Does for Its Members

By Sara Hodson Carruth

FOR ninety-five years the Relief Society has functioned as the organization for service for the womanhood of the Church of Jesus Christ of Latter-day Saints. Who can measure the achievements of those years?

Today the lives of some seventy-four thousand members are being enriched and enlightened by the programs the society offers.

DURING the last decade in our country, as well as in other progressive countries of the world, great emphasis has been laid on the subject of Adult Education. It is interesting to reflect that for long years previous to this time the Relief Society had been carrying forward a great project of adult education for the women of the Church.

Definite lessons on vital subjects

were carefully outlined a year in advance by expert educators. These lessons were studied and discussed each week by hundreds of Relief Society groups. Group thinking and discussion were encouraged. Many thousands of L. D. S. women thus learned to talk things out. The following words of modern scripture proved at once an urge and an inspiration, "Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study and also by faith."

Through the years, splendid courses in theology, literature and social service have been given. With such stimulation many members became students.

Classes in home making have received a great deal of consideration. Special attention has been given to such subjects as home nursing, home sanitation and beautification, child hygiene, needle work and handicraft of many kinds.

From the beginning the members have been made to feel that they should continue with mental activity and education as long as life should last.

The fact that these women were busy home makers with husbands and children to care for was, they believed, but an added reason why they should be mentally alert and, "go on learning."

Side by side with this cultural program, and always in the vanguard, has been the relief program —the service for human welfare. Taught to give freely of themselves in the service for mankind, experiences of these unselfish women as they have gone into the homes darkened by want, sorrow, sickness or death have given remarkable opportunities to apply the truths learned in the interest of human betterment.

Perhaps no volunteer organization in the world has so rich a heritage of traditions. The members lived and loved and worked together unselfishly, not alone because of their sympathy for their fellow men, but because they believed therein lay "Pure religion, undefiled before God and the Father." Such has been the past of this organization.

WHAT of today? Never in its history has the society had so much to offer its members. Among these offerings is a series of lessons comparable to college extension courses—lessons that meet present day needs; advanced thought, simply worded. The products of the best minds and the noblest workers are garnered. World happenings and living issues are presented. The aim is always to discover truth and beauty that may be applied in the lives of the members. It would seem that no woman could be exposed to these lessons without becoming a better home maker and a finer citizen.

No doubt the greatest spiritual growth comes through the study of the Theology lessons. As we meditate on the glorious truths of the Gospel and on the life and ministry of the Savior, our faith that we are indeed the children of God, destined to become like Him, is strengthened. Thinking and talking together along these lines develop an awareness of our obligations and a determination to live in harmony with God's laws. Thus a divine purpose is given to life.

In the lessons of the Literary Department the works of the great masters with their deep understanding of human nature are studied. These bring to the members a clearer interpretation of the values of life. They revel in their lofty ideals and in their beauty of expression. During this season many hundreds of our women have come to enjoy the

study of biography as never before. It has proved a very real intellectual recreation.

In the Social Service Department much emphasis has been placed on the rearing of the child—woman's most important work. There are splendid lessons for those mothers who are trying to understand their children's personalities, who are eager to intelligently guide their loved ones along the paths of physical, mental, emotional and social health. Community problems are studied with the purpose of developing civic pride and of making living conditions better in our towns and cities.

The Relief Society offers these courses of study to every member without charge—free as the air they breathe. The practice of publishing the lesson outlines in the magazines each month makes it possible to standardize the work in all associations and places the lesson material in the hands of all the members.

GOOD music also comes in for serious attention. Every woman has a chance to develop her talent along this line through group singing under good leadership. The Relief Society Chorals throughout the Church are bringing much that is fine, joyous and uplifting into the lives of its people.

THE Society gives to its members the joy of association with fine, good women. They grow by such contacts. The most beautiful friendships are formed—friendships that surely will be eternal. The organization furnishes an outlet for social activities. Many lovely affairs are enjoyed by all the members. They learn to get along together; to play, as well as to work together. Indeed, many of the members have but few other social contacts.

THE Relief Society is a great training school for service. Overshadowing all else is the opportunity it gives its members to learn to serve well. Every member, no matter how humble or timid, may become a worker—a teacher—a leader. Every opportunity is given for socialized self-expression.

OUR system of visiting teaching gives opportunity for thousands of women to participate. As they go into the homes each month with a special spiritual message and tactfully ascertain the needs of the families, there comes into the hearts of these teachers a great love for their fellow men and an increased charity for his weaknesses. With an intelligent conception of social welfare problems they are able to encourage the distressed and disheartened, to comfort the sorrowing, and lift the burden of fear from the hearts of many. They minister both materially and spiritually. As these teachers go about doing good they come to feel that they are richly repaid. They find that they have developed a new fund of confidence within themselves, and that they have built up a new set of interests. Above all is the joy of a deep seated conviction that they are doing the will of the Master. "Inasmuch as ye do it unto the least of these, my little ones, ye do it unto Me." In such ways the work of the Lord is glorified and advanced.

THOSE who have worked in the Relief Society for many years find a never failing source of satisfaction in watching the development of the members. Women of little or no background have been stimulated to study and participate until they have become outstanding teachers. Timid little women have with encouragement and practice become

poised and gracious presiding officers. Many volunteer social workers in our cities and counties, who are now doing excellent community betterment work, have had all their training from Relief Society sources.

WHAT a marvelous thing it would be if all the women of the Church were taking advantage of the opportunities offered. The organization set-up seems almost perfect: The material for growth is prepared and placed before them; "All that is lovely or of good report" to assist them in living well balanced happy lives. However, they must realize that they must do their own growing. No organization can take the place of self effort. Growth comes only through self-activity and by overcoming difficulties. Think of the influence for good our women might be if they all were doing their full part.

MY word of personal testimony is that the experience gained in Relief Society work has helped me in my attitude towards life and life's problems. It has broadened my horizon and has helped me to find joy in simple things. It has taught me loyalty to a mighty cause and has given me increased trust in my fellowmen. It has given me the fortitude and the ability to face some of the hardships and trials of life with a degree of courage. Humbly, I thank my beloved Society for its valuable contribution to my life.

LOVE'S TORCH

By Isabelle Ruby Owen

Fling out your blue-gold banner!
Lift high your blazing torch!
Sing out in rapturous manner . . .
" 'Loved seventeenth of March!"
A day when angels fired the heart
To thrilling deeds of worth—
Which came to be of Life a part,
Rich blessings brought to earth.
Since first there fell a pearly tear
From tender woman's eyes—
Her hands have touched the Harp-of-Love,
Bringing blessings from the skies.
Since first that trusting band set out—
Truth's banner wide unfurled,
The hand which rocks the cradle
Has brought vision to the world.

Trails of the Old Kaibab

By Elsie C. Carroll

Chapter X

THE next morning, without seeing Steve, but being again reassured by Fred that he was going to be all right, Helen returned to the Park.

She learned from Wood Russell that Uncle Billy had come to the hotel before going to the ranch and had taken Hawley and several others with him to investigate some clue Lon Dean thought he had regarding the stolen cattle.

Helen had been surprised to learn that Hawley was a deputy sheriff.

"Yes," Wood told her, "He's been an officer almost ever since he's been here. He doesn't have much to do. There used to be a bootleg escapade once in a while, but now since things are wide open, nobody's worrying about bootleggers. Steve's trouble is about all the law-breaking that's been going on around here for some time, and that's a stumper. Every time he loses a bunch of cattle, they follow the tracks to a certain place where they just disappear. Hawley has spent days out there with Steve, and they've had officers from Fredonia and Flagstaff. But it's always the same. I can't imagine that Lon has solved the riddle; but how I wish somebody could. It's uncanny, and it's getting Steve's goat. He doesn't seem himself any more."

"Steve thinks," Wood went on, "that the thieves are connected with someone right here on the mountain who knows just exactly what he's doing every day. The cattle always disappear when he's away from the ranch, but right while some of his men are there watching—sometimes just while they're in the cabin for dinner. But if that theory about the thieves being right here on the mountain was true, we ought to find his cattle in some of the other herds, and he's never found any, though he always looks at round-up time."

"Does Mrs. Morley have any cattle?" Helen asked.

"No—not that I know of."

"How long has she been here, Mr. Russell, and what *is* her business?"

"Well, she was here when we built the hotel—and that's been eight years. She must have been here off and on for about ten or twelve years. She was younger and more girlish when I first knew her, but not any more popular than she is now. As to her business, I think she's bought up a lot of mining stock out there north of her place. Her main business though, I think, is just to have a good time and to help others enjoy themselves."

HELEN spent most of the next day in her cabin, thinking. She felt sure she had some small clues, and she was to put them together into a logical theory. At last she was ready to act.

She rode to Pete Rockwood's camp and asked him to take her for a ride in his plane.

"I'm not ready to fly over the canyon yet. I'm saving that for a special thrill. Today I want to fly over the mountain and see how the forest and the cattle ranches look to a bird."

"All right. I'll take you any place you want to go."

The plane lifted and headed back over the mountain.

"Tell me about the various ranches

and points of interest," Helen said through the tube.

"That clearing over to the left is Jacob's Lake," Pete said. "On the right is Hawley's ranch. Want to fly over it?"

"Yes." In a few moments they were sailing over a large tract of land thickly dotted with grazing cattle.

"It's one of the best ranches on the mountain. He's one of the biggest owners in the West. You can see his herds scattered all over this side of the ridge. His land goes clear down to the rim of the canyon on this side."

"Can you fly a little lower?" she asked. "I've never seen a herd of cattle."

"You'll have a good chance here. Looks like they're having a round-up. See, the cowboys are gathering them in from all over the range. We can skim right over their backs if you say. There aren't many traffic rules out here."

The plane zoomed down so low over one of the bunches of cattle that Helen could see each animal very distinctly. They passed above the ranch buildings and Pete told her which were the mess hall, and the sleeping quarters. She could see the huge corrals and sheds. They could even make out the figures of the men at work.

"It looks as if they're getting ready for branding," Rockwood explained.

Helen started. Two weeks ago Bernice Hawley had spent two or three days at her father's ranch during the branding round-up. She had told Helen many details of the operation. It was strange they would be branding again—though perhaps not so strange either. This tiny piece of information fitted into her picture puzzle.

"What makes you think they are getting ready for branding?"

"You see the men over there unloading barrels. That's probably tar and other substances they heat up for the brands. This is about the time of the year that a lot of marking and branding is done, and I don't see why else they'd be rounding in the cattle. It's early to gather in the sale stock."

"Is House Rock Valley far from here?"

"It's just opposite—on the other side of the mountain, but it will only take Pegasus a few minutes to get us there."

The plane lifted while they flew over the higher ridges separating the two ranches. They skirted a cut-back in the canyon which formed a huge notch between the two rangelands. Helen studied the topography of the country, every sense alert. She leaned out looking through the field glasses Pete had given her. No, she was not mistaken. That was a line of cattle moving slowly along a trail on the face of the canyon following this cut-back.

"There's House Rock Valley below us now," Rockwood announced.

Helen looked down at the clearing. She could see the corrals and the ranch buildings near the edge of the wooded hills. A surge of emotion swept over her. Her father had helped to build those structures. If he had lived she might have spent happy summers with him there. The cattle she saw scattered here and there might have been hers—hers and Steve's together.

"Can we land here?" she asked.

"Sure." He brought the plane to the ground a short distance from the buildings.

The place seemed deserted. They went into the main building. It seemed to have been recently occupied, for a fire still burned in the stove and used dishes were on the table.

"Shall we have lunch?" Pete asked.

"We should wait for our hosts to invite us, shouldn't we?"

"Not in this part of the world. Out here they expect people to help themselves and make themselves at home. Cabins are always left open and stocked with food. I'll make us some sour-dough flapjacks. It's funny nobody's around. This is Steve Heyden's place you know—have you heard how he is since the rodeo?"

"I think he's getting along all right." What would Pete do if she told him her relationship to this ranch?

BEFORE their food was ready Uncle Billy, Hawley, and several other men came to the cabin.

They had observed the plane from the other side of the clearing and had come to see what the landing might signify. They were surprised to see Helen.

"I'm out sight seeing," she explained. "We just thought we'd give you a friendly call and see if you've caught the cattle thieves yet."

"Has Steve been losing more cattle?" Rockwood asked.

"Yes." Uncle Billy told him. "His calves went a few weeks ago, and the day of the rodeo a bunch of young steers he had rouned up so he could keep a special watch over them dropped out of sight. Of course Steve don't know that yet. And he don't know that Lon is gone again."

"Wasn't he here when you came out that night?" asked Helen amazed.

"Not a hide nor hair of him. So we don't have no idee what that clue was that he thought he had."

"Do you think he's been kidnapped again by the thieves?"

"Nobody knows what's happened to him," Hawley said. "It seems useless to try to solve the mystery of this ranch. I've been working on it for years, but it beats me." Helen looked at him closely and she thought his eyes shifted from her direct gaze.

She was eager to have a few words alone with Uncle Billy, and finally succeeded in drawing him aside.

"Uncle Billy, I believe I know where those lost cattle are."

She had no chance to say more for she saw Hawley approaching. She gave her old friend a sign for silence, but he looked incredulous.

As she was flying back with Pete Rockwood she led him to talk of Hawley.

"He's a queer chap. I've taken him around quite a little in my plane; to Texas a couple of times and quite often to Salt Lake City. Somehow he doesn't seem to belong here as most of the cattle men do—Uncle Billy and Steve Heyden for instance. I think he has a swell little girl though. She seems more like the West than he does. But she could fit in anywhere. She'd be a little peach—if she wasn't so crazy about Steve Heyden."

"I don't see why she shouldn't care for you even more than for Steve. You're nearer her age and you seem more her type," Helen told him.

"Do you really think that? Gosh I wish you'd tell her."

"I shall."

"I did have one inning. She let me bring her home from the Lodge the other night after Steve's accident. She was so broken up over that, that she even let me comfort her a little."

THE next day Helen rode to the Lodge. She must tell Steve what she had learned, for action must be taken at once if the mystery was to be solved. She hoped he was well enough to talk and help her plan what to do.

To her surprise he was up and around. In fact he was outside somewhere—the bell-boy told her—taking a short walk—perhaps on one of the near-by trails.

Fred, she found, had been called to a sick man at a road camp back on the mountain.

She sat in the lobby waiting. As the minutes passed she became restless and went out on the porch to look for Steve. Presently she walked out onto one of the foot-paths below the lodge.

She didn't want to get far away as he might return by some other path; so she sat on a bench overlooking the canyon. She began tracing with her eyes resemblances in the natural structures before her, to famous pieces of sculptured art. Presently she heard voices on the opposite side of the rocky projection in the path near which she sat.

"Tess, I don't understand. You can't mean what you seem to be saying."

Helen despised eaves-dropping and started up. Then she realized she couldn't retreat without being discovered, and to go on was impossible, for Tess and Steve were on the narrow trail. Besides, there was distress in Steve's voice. What could the woman be saying to torture him?

"You can't expect me to believe that you don't understand what I mean, Steve. I'm throwing myself at you. And I've never done that for any man. I'm forgetting that there is such a thing as pride, for I love you. You've known for a long time that I've wanted you. But you've ignored me. I tell you, Steve, that loving you has made a different woman of me. I want to be decent. I promise if you'll come to me, you'll be the only one. I don't expect you to marry me, at least not now; not until I've proved myself and have made you *want* to marry me."

"My God, woman, you don't know what you're talking about."

"Don't I! I've been thinking of nothing else for weeks. I know you don't care for me now. You may even imagine that you love someone else; but you're not the kind to be satisfied with another man's wife. And I can make you care. Isn't it something worth while that I'm offering you? This mystery is breaking you. You're not only losing your cattle; you're losing your health. And you'll lose your mind too before you'll ever solve the riddle. You ought to know that, after twelve years of trying. Isn't my offer to disclose the whole thing worth anything to you?"

"Yes," shouted Steve, "But by God it's not worth the thing you ask. Get out of my way and let me pass."

There was a slight skirmish on the other side of the boulder and Steve, head-bandaged and white with anger and disgust, rushed past Helen up the path toward the Lodge.

For a moment she sat motionless, then she followed him.

(*To be continued*)

CHOOSE always the way that seems the best, however rough it may be; custom will soon render it easy and agreeable.—*Pythagoras.*

HAVE a purpose in life, and having it, throw into your work such strength of mind and muscle as God has given you.—*Carlyle.*

Raising Funds for Relief Society

By Belle Smith Spafford

IN the conduct of any organization certain expenses are incurred. The Relief Society is no exception to this rule. Often the raising of funds by methods other than direct donation becomes a problem. This is particularly true with Stake organizations in communities where the Wards are widely scattered. In these Stakes the traveling and other expenses are exceptionally high and the assembling of the people difficult. Any activity undertaken must therefore be very carefully planned, expertly managed, extensively advertised and of such quality as to justify the support of the people. The Relief Society organization encourages activities which motivate any phase of its work, which provide opportunities for the development or enrichment of the lives of the women, which are of service, and, in keeping with the dignity and standards of the Society.

The Relief Society Stake Bazaar is possibly most often resorted to in raising funds. This provides motivation for the Work and Business Department, is an avenue for the disposal of articles made by the sisters, provides social contact and is usually quite remunerative. In arousing interest and support for this activity, however, ingenuity is often heavily taxed. In one Stake a unique and successful bazaar was held entitled "The Nations Meet." Each ward represented a Nation; Italian, Irish, Alaskan, Hawaiian, American—Indian, Mexican and Japanese, carrying out in every detail distinguishing features of the Nation represented. Attractive booths were erected and articles made by the sisters in the Work and Business Department were offered for sale. Each booth also sold novelties characteristic of the Nation. Refreshments were provided in keeping with the theme, each ward serving but one course. The Irish served potato salad; the Indian, corn bread; the Alaskan, ice cream, etc., so planned and arranged as to make it possible to purchase a satisfying and well balanced meal by patronizing each ward. Cakes, pies, bread, jellies, bottled fruit, etc., were entered for competition. These articles were judged, prizes awarded, and then were offered for sale. During the afternoon and evening excellent programs were presented, each ward providing one number representative of its nationality. The ward whose booth was most typical of the country represented as well as the one having the best program number was given an award. The entire affair was planned and directed by the Stake Board and the earnings shared by both Stake and Wards on a 50% basis.

A Christmas Gift Shop proved a similar source of revenue. This opened at 6 o'clock with a Cafeteria lunch, each ward being responsible for certain portions of the menu. The Gift Shop was gay with Xmas colors, a tree and a Santa Claus. Each ward had an artistic booth featuring such articles as hand made handkerchiefs, Xmas Candy, aprons, dolls and reconditioned toys. One very popular booth sold Xmas puddings and fruit cakes beautifully wrapped and containing the recipe. Profits were shared by Stake and Wards.

Another Stake, covering a rather small area, found Silver Socials stimulated interest in Relief Society

to the extent of considerably increasing the enrollment as well as being remunerative. The Stake was divided into four sections and a large and very attractive home was utilized in each section. Every woman in the Stake was given a personal invitation to the social being held in the unit in which she resided. The finest talent in the Stake was drawn upon to present a program based on a Literary lesson. The artists participating were beautifully costumed. The program numbers were rotated, thus the same program was presented in each home. Light but attractive refreshments were served and voluntary donations received. Stake officers presided at each home. The fact that these socials were held in beautiful homes seemed to promote interest and support.

A Flower Show was a gorgeous and successful enterprise. So many flowers were on display and so artistically were they arranged that the hall was a veritable bower of loveliness. A fee was charged to enter flowers for competition. Interest was so keen that there were over 100 entries. Flowers, plants, slips, etc., which had been donated were sold. A Flower Queen was an added attraction. During the afternoon an orchestra and the Relief Society choruses provided entertainment. In the evening the story of Persephone, the Goddess of Spring, was depicted in pageant. Light refreshments were offered for sale during the entire day and a small admission charged.

A Stake Opera did much to arouse interest in Relief Society, to encourage Relief Society music, and to create Stake spirit. A colorful light opera suitable for mature voices was selected. The chorus comprised an equal number of singers from each ward selected by the Ward Relief Society choristers. Try-outs were held for the selection of leads. Beautiful yet inexpensive costumes were designed and made by the Work and Business Departments. Scenery was also made through the co-operation of the brethren. Each ward made a large unusually clever poster which was hung in a conspicuous place in the ward amusement hall as one feature of the advertising. The Sunday evening before the performance soloists were sent to each ward and rendered well chosen selections from the opera. The opera was a credit to the organization and a great financial success.

Where there is a picture show in the stake it has been found paying to sell tickets on a % basis. Through the kindness of the management of a show house in one stake the Relief Society was allowed 50% of all tickets sold and used and 100% where tickets were sold and not used. The stake printed their own tickets but the management secured an advertisement for the back of the ticket which defrayed the expense of printing. The greatest of care must be exercised, however, to see that a picture sponsored by the Relief Society is a suitable one.

Unique or novel dances with a popular orchestra, a good floor, and a good floor manager are usually successful.

Pageants based on Relief Society work, particularly the educational courses secure the support of the people.

Ice cream, strawberry, or harvest festivals, have been a source of revenue in some stakes.

Sponsoring lectures, particularly illustrated ones, readings, book reviews or musicals may be profitable when the artists participating are exceptionally good.

Whatever the activity undertaken by a stake it is imperative that the approval and whole-hearted support

of the ward organization be secured. Stake organizations must bear in mind that the wards have their own organizations to finance and should plan so as to interfere as little as possible with ward activities. On the other hand ward organizations must realize that the stake organizations exist for service to the wards and has no place, save the wards, from which to draw. Co-operation is essential to success. In almost any undertaking it is wise to plan early enough to allow thorough preparation and extensive advertising. Activity should be presented at a time somewhat removed from any other major activity. Success is more often assured when tickets are sold in advance. This requires an enthusiastic, accurate, energetic ticket manager.

Success must not be measured in terms of money alone. The development of the women, the contacts made possible, the spirit created are of the greatest importance.

"There is no excellence without labor."

No Compromise With Evil

By Josephine Gardiner Moench

WE are beset with many temptations today, but let us consider if we are tempted beyond our power to resist. Have we, who claim to be the descendants of God's chosen people, the strength and courage which Bible history shows us they possessed? Can we picture a temptation stronger than was brought to bear upon Daniel and his companions? They were not only given the privilege of partaking of what was considered in the king's household the choicest food and wine in all the land, but they were commanded by the king to do so. But we are told that "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank," and begged that for ten days they be privileged to choose their own food and drink. What was the reward of resisting the temptation which was placed before them? We read, "Now God had brought Daniel into favor and tender love with the prince of the king's eunuchs . . . so he consented to them in this matter and proved them ten days, and at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat." So the servant consented that Daniel and his companions should choose the food they ate. We can rightfully suppose that they lived up to the highest standard they knew in other respects during the three years in which they were in training. At the end of that time they were brought before the king and he "communed with them . . . and in all matters of wisdom and understanding that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm."

THE same laws apply to the youth of today as to Daniel and his companions. To those who have the same high resolve as Daniel, that they will not defile themselves with food and drink and riotous living which their intelligence tells them is injurious to their bodies and their souls, will be given the same reward of strength, endurance, and wisdom.

Interesting Monotony

By Florence Ivins Hyde

I SUPPOSE I should have felt complimented when I was told that I am too intelligent to spend my life "keeping house." "The monotony of it makes me nervous," my acquaintance said, "and besides that I think we owe something to the public." Instead of puffing up as perhaps I should have done, I bristled. I almost resented the sympathy of this woman who leaves her one child to grow up alone while she spends the mornings in her car and the afternoons playing bridge or at some "culture club."

And so in my own mind I began to "throw my quills." Such women are exceedingly generous with their sympathy and advice. They could just weep for Mary Gray when her sixth child was born. They feign the greatest compassion because the husband of Mrs. M. doesn't earn enough to furnish her with hired help. "It is enough," I have heard them say, "to have to plan all your work without having to execute it too." They think that to be parasitic is an evidence that fortune has smiled upon them. I have seen some look with a supercilious air of compassion upon their unfortunate sisters, never realizing that this housewife whom they pity, this slave who grinds away at her job, has her own powerful defense.

MANY women relish the advice of such writers as Dorothy Dix when she says that every woman should take a vacation away from her husband and children, once a year. That when she has cooked 1095 meals, washed that many dishes, and made more than that number of beds, she has earned a vacation. They absorb with interest the stories of such writers as Sinclair Lewis when he describes the boresome life of the small town woman. Such daily tasks as the routine of hearing her husband build a furnace fire every morning, "got on her nerves" so completely that her only alternative was to walk away and leave it all. Perhaps it does not occur to them that a housewife can be well adjusted and see romance even in housework. For rearing a family covers a multitude of arts; it taxes the ingenuity and intelligence to the very limit, and women who are doing the job successfully, look almost with disdain upon the woman who feeds her family from cans.

THE profession of housewifery can be both stimulating and remunerative. With her first child, a woman's serious problems begin. She must learn something of nutrition and if she does it as it should be done, her mental capacity will be taxed, equally, I am sure, with the bridge player. Understanding the "why" of feeding the family places her on a par with the profession of medicine.

It is not long before the wide-awake mother begins to wonder, "What stories should my child hear?" and as she delves into the fine books at hand in an effort to answer this question, she learns that nothing a child ever learns afterward, influences him more than the stories told in his childhood, a challenging statement. And when as she proceeds, the truth begins to sink in that human destiny is largely shaped by the nurture or neglect of child-

hood, she discovers that her life's work is mapped out. And to her it is not a sacrifice, for in her attempt to understand her family and to solve its problems, she is led into a study of most of the problems of life, from bookkeeping to all the things that make for the enrichment of life.

WHEN her child begins to talk and she thinks it unusually bright or as in some cases unusually dull, it is exceedingly stimulating and wholesome to find out what other children have done in the way of developing a vocabulary, and if she has enough intellectual curiosity, she is led into a study as fascinating as the adventures of Monte Cristo, himself.

PERHAPS the time comes when she feels her child is not reaching the heights in school grades that some other child is doing, and she wonders why. A study of the intelligence of school children is one of the most interesting studies science has to offer. From it she soon learns that although children differ vastly in mental ability, the schools still hold them all up to the same standards of excellence,—a problem worth looking into. A large proportion of children are forced to leave school with little preparation for life, simply because they are intellectually incapable of mastering the curriculum which the school has set up. Interest, will power, social adaptability, leadership, personality, all have a great influence upon success, but some of the saddest failures in life are due to the selection of a vocation which requires a higher grade of ability than the individual possesses. One feels a certain security in the knowledge that many such mistakes might be prevented by the use of intelligence tests.

All these facts make this housewife wonder, "what can I do about it all?" And from here the path is not long to a serious study of human behavior, involving such practical home problems as correct habits, cooperation in the home, the conflicts and escapes of youth and adolescence, religious education, and many other constantly recurring problems. She has a comforting experience when she learns that mental conflicts are natural during adolescence, that the solution of the conflict is the secret of existence, that failure to solve it means disaster and that it is possible to learn *how* to solve it.

IN this day of confusion it is worth while to learn that religion, like other things, must be taught; that one great truth is to never teach anything which has to be unlearned; and that the early habit of straight and unhampered thinking is one of the finest heritages we can give to our children.

Every reaction of a child to a situation is just as definite a symptom of his mental and emotional set-up as a temperature is a symptom in disease. And so, handling a family is a job for the elite. Enrichment of life does not consist of frills and publicity. Notoriety is not the thing to be sought after. It is infinitely more satisfying to hear a son or a daughter say, "Mother, let's have a grate fire and read," than to be asked to speak before some club. A mother par excellence is hard to compete with.

A Rational Proposal

By Vivian R. McConkie

WHEN in human industry it was discovered that two people working together could accomplish more than the sum of their work separately, the beginning of the modern doctrine of industrial co-operation began. The same theory proves true in the uniting of efforts of ecclesiastical organizations. In any organization co-operation of the different members of the group is essential for efficient and wholesome activity. Likewise, the co-operation of groups is a step toward a bigger, more concentrated, and influential program. The virtue and permanence of this closer relationship would be insured by a hygienic, progressive attitude, which would avert disintegrating conditions and would maintain coherence and solidarity by purposive activity in the performance of significant organization projects, to which all could contribute for a common purpose. As a result an attitude of confidence would pervade the organizations, for confidence is developed and is maintained by purposive activity and by productive achievements, without which the desired results of our collective efforts can scarcely be achieved. If the art of working together is helpful to social and economic causes it would be equally helpful in church organization, for all of the members of the church have, or ought to have the same purposeful aim in view.

JUST as integration is the most important characteristic of the wholesome individual personality, it is the most significant characteristic of the mechanics of church groups. Homogeneity is an equally desirable condition for the women managed auxiliaries. The Relief Society, the Young Women's, and the Primary Associations are working for the same great cause, that is, to help their members save themselves. The integration of these organizations is vitally important, for it causes them to fit more perfectly in the plan of redemption, and is not too much to be hoped for. It can be effected by the women's organizations, for they have a common purpose,—a common task. But its accomplishment requires co-ordinated interests.

WE do the things in life that we are interested in doing. Our interests determine our courses. We make our own elections. We have individual agency, so we classify ourselves both here and eternally. The interests of all mothers, daughters and primary children of the church ought to be challenged. With close co-operation between the organizations of these various groupings, what could not be accomplished in the unifying of interests, by placing *first* things first. Interests are of relative value. Our daily conduct reveals them, as well as our understanding, our appreciation, and our hearts, for the Lord gives unto the children of men according to the desires of their hearts. We ought, therefore, to elect to desire the things that will take us back into the divine presence. Such lofty purpose needs all available power to help and encourage it on its way. With closer co-operation of the organizations in whose care is entrusted all of the women and children of the church, every member could be accounted for.

MANY do not have sufficient understanding of the worth while things of life to intelligently evaluate. Many are deceived by the craftiness of men, and follow after vain things, and neglect eternal values. Some church members are interested wholly in educational pursuits. A few have brilliant minds but lack balance and faith in God. With the great variety of existing conditions it is comprehendable why only a part of the women of the Church are enrolled or actively interested in the women's organizations. Our problems are so interrelated that if they were viewed from a larger perspective, with clearness of vision of important and practical affairs, with the co-operative efforts of all of the women and of all of the children in the church, a greater degree of perfection could be reached. No organization would lose its identity through this enlarged vision and extended interests. To do so would merely contemplate unifying efforts and would continually keep in mind the big purpose of it all.

The women's organizations of the Church could purposively and attentively co-ordinate their plans, and the execution of them, in such a way as to solve many problems that threaten us. For instance, the living of church standards would be a significant task to work on. I have unbounded confidence in the influence of good women, in this respect. Our efforts would be incommensurate. If conditions can not be justified as they are; if there is waste of energy or loss of effort, or failure in attainment, then something ought to be done about it. The Lord has given us the organization and the agency to act, and we ought to move forward according to newly created conditions. We ought to keep apace, mechanically, with the need. That seems to be the Lord's plan. If our efforts are less fruitful we ought to inquire whether we ought to mend our methods. How great a force for righteousness it would be if all Relief Society mothers; all Mutual girls, and all Primary children, acted according to their knowledge; if each knew how to live, and if each had the will to purposively co-ordinate mind and body. No wind is favorable to the captain who does not know the port to which he is bound.

THE Church Security Plan offers wonderful opportunity for collective planning, co-operatively administered. The plan of the priesthood is a plan of co-operation. The progress of the whole Church program is dependent upon this principle. It seems clear that a co-operative plan for the women's organizations could and ought to be worked out. By that I mean a plan that is best for all concerned, that will obtain the best results. The women ought to develop a plan that would be best for their executive officers,—one that is best for all the members of the organization; one that would give to them the greatest opportunity to serve, and one that would develop the keenest possible helpful desires. It ought to hold up and to magnify the fine standards of the Church, for only through them can there come a high degree of excellence. Careful co-ordination of the efforts of the executives of the Relief Society, and of the Young Women and of the Primary, in the distribution of responsibility to their membership, is an important thing to insure success. All persons must put forth an effort worthy of themselves, then the results will be so much greater. No matter how hard the officers work, with their limited physical strength, they can not hope to accomplish all that their members can do. There must be no lowering of standards in the execution of these

duties. On the contrary the standards of the people must be made comparable to the standards of the Church. There must be established, in the hearts of members, a healthy attitude toward projects so estimable as caring for the needy, the development of faith, the establishment of good character, and the understanding of the gospel. Each must be taught that the response of the individual will be representative of themselves; that the gift is worthy the giver.

ANOTHER virtue of close relationship would be that all would become acquainted with the programs of each other, as well as with their needs, their capabilities, and with their strength, which would inevitably lead to a closer understanding, and to greater love one toward another. Our problems are all so interrelated, and we are all so interdependent that youths' problems are mother's problems, and children's problems are the problems of both youth and mother. Closer co-ordination of these auxiliaries would aid the gospel plan, which has been given for the blessing and for the progress of man, in its forward march, and would aid the women of the Church to more clearly see, as a whole, and to unify their efforts.

With this greater interest all special drives, which, after all, are instituted for personal salvation, accomplished through the furtherance of the Lord's purposes, could be accomplished with less effort and with greater efficiency. For instance, the children's hospital penny drive, a project assigned to the Primary, carries individual responsibility, but the mother, who is a Relief Society member, possessing understanding and being aware of the project, could prepare the family to receive the Primary workers, and to satisfy their needs. A vast increase of pennies would result, if every family were so organized and taught. Every member of the family would be learning to give. What an achievement! to learn, early and well, how to give. When these primary children and mutual girls become mothers, they, having learned to give, would be disposed to make a suitable monthly contribution to the Relief Society, for charitable purposes. Having been a ward Relief Society president for some years, the need of generosity has been doubly clear to me. People do not give because they have an abundance. Of course, one can not give that which he has not, but generally we give because we have learned to give. Generosity is less universal than is selfishness. Commonly it must be developed. Many people must learn to give or they will never be generous. It is hard to deny one's self of coveted pleasures, or of that which one needs badly, to give for another. We love material substance, and before we can learn to part with it, a long course of training is usually necessary. One must be elevated to a higher level before he is generous. He must have developed a good heart. We respond because our hearts have been touched, and our training determines whether our hearts can be touched. The statement: "If I had I would give," like many virtues, is over-worked. It would be well if all who could give would do so, and if all who have not would honestly say that they would if they had. But there are only a few who can not give, if it is not more than the widow's mite. Many women would give, not if they had the ability, but if they had the desire to give,—if they were acquainted with generosity, and with the joy of freely giving. The rule is, and it seems natural enough, that the

needs and the desires of men exceed their ability to acquire, so, when they give it is a sacrifice. By force of long development and of will they learn to place self in the background, and to give because they have cultivated the desire to give, and not because their wants or their needs have been gratified. An exception to this rule is the case of the rich man, which is so rare as to need no comment. I vision the day, when, through close co-operation between the women's organizations of the Church, all Latter-day Saint girls who grow to womanhood in Church activity, and who have homes of their own, will have been taught that they are expected to so budget their expenditures that they can give a monthly contribution to the visiting Relief Society teachers, and who will be willing to do so without pain.

With the merging of efforts of these organizations, and with mutual adjustments made, and with the technique of working together learned, duplication of effort will be eliminated. Take for example an enlistment project of "Every member accounted for." One group of workers could make the survey for the three organizations concerned. Assume that the Relief Society visiting teachers were given, early in the season, before the fall meetings begin, a prepared questionnaire, and were asked to fill in the names, addresses, ages, and telephone numbers of the members of the family. From the information an enlistment secretary could prepare a list of eligibles for all three organizations, and place them in the hands of the several executives. Each presidency could, in that manner, acquire all the information regarding prospective members, etc., that a separate group of workers could supply, and what is more important, all of the organizations would become gospel conscious, with relation to the whole scheme of the women's organizations; family interest would be aroused; mothers would be "auxiliary" minded, and all would grow "Tuesday conscious," and there would be a broadening of services rendered on that day. Finally, the conception that the gospel is for man would impress itself upon us and we could unite our full efforts toward righteousness. We could vitalize such slogans as: Faith enough to trust in the Lord; If the Lord be God, serve Him; A spiritual awakening in the home; Every member of the family accounted for on Tuesday; etc., etc. In short, more of the glorious blessings that the Lord has in store for the faithful would inevitably be our portion, if we would apply maximum co-operative methods to our efforts in accomplishing our Gospel assignment, which greater co-operation, it seems to the writer, could be worked out for the salvation of many and to the glory of the Lord.

NATIONS will not war against each other when those who make up the nations have nothing but love and unselfishness in their hearts. The place to start is with one's own self.—*Lawrence D. Wright.*

TEMPERANCE and labor are the two best physicians of man; labor sharpens the appetite, and temperance prevents from indulging to excess.—*Rousseau.*

Little Moments of Eternity

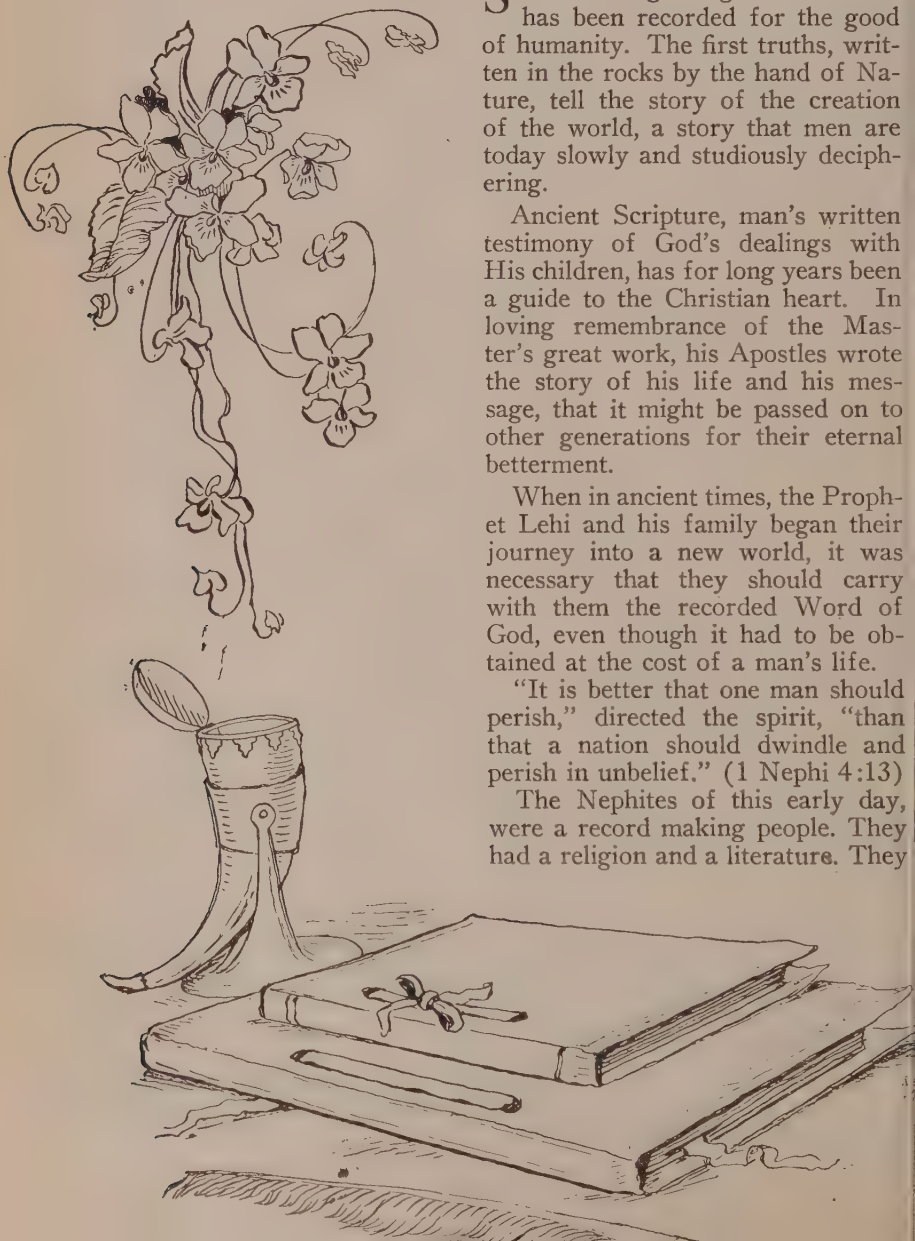
WHAT SHALL WE DO WITH THEM?

RECORDS

Take Time to Salvage the Worth Whiles

By Lella Marler Hoggan

"Having had a great knowledge of the goodness and the mysteries of God therefore I make a record of the proceedings in my days." I Nephi 1:1.



SINCE the beginning of time truth has been recorded for the good of humanity. The first truths, written in the rocks by the hand of Nature, tell the story of the creation of the world, a story that men are today slowly and studiously deciphering.

Ancient Scripture, man's written testimony of God's dealings with His children, has for long years been a guide to the Christian heart. In loving remembrance of the Master's great work, his Apostles wrote the story of his life and his message, that it might be passed on to other generations for their eternal betterment.

When in ancient times, the Prophet Lehi and his family began their journey into a new world, it was necessary that they should carry with them the recorded Word of God, even though it had to be obtained at the cost of a man's life.

"It is better that one man should perish," directed the spirit, "than that a nation should dwindle and perish in unbelief." (1 Nephi 4:13)

The Nephites of this early day, were a record making people. They had a religion and a literature. They

cherished the traditions and the religious belief of their forefathers, the Israelites. The Lamanites were influenced by no such civilizing force, and they became a degenerate nation. Without records men do not reach a high degree of civilization. The uplifting influence of the recorded word is essential to growth and development.

A vital part of the Church of Jesus Christ in these latter days, rests on the sacred record of Mormon, the ancient prophet and historian.

Out of the world's confusion of 1830, came the restored Gospel with all of its promises for women. Twelve years later, the Woman's Relief Society was organized in Nauvoo, by the Prophet Joseph Smith. His words of instruction and inspiration were recorded and carefully preserved by the organization.

During the subsequent journeys of the Church, from state to state, this record was held in safe keeping. After the tragic death of the Prophet, it was valued even more highly than before.

When the Saints began their westward trek, it was stowed carefully away with their precious treasures, and was carried more than a thousand miles across the barren plains. And when the organization again became active, the record was brought forth, that its inspired teachings might give strength and courage, comfort and cheer to the women of Zion.

Paul of old, gathered together the truths of the Master's teaching, and through his own great epistles, preserved for humanity the Gospel philosophy in all its strength and beauty.

In a similar manner, the Relief Society women went through their early day records and gleaned out the Gospel truths that were to guide them in their activities. These truths give the foundation principles and the philosophy and purpose of the Relief Society work. They reveal the part that women are to take in establishing the Gospel of Peace in these latter days. Here are some of the Prophet's words of revelation and prophetic promise:

"The Society is not only to relieve the poor but to save souls.

"And I now turn the key to you in the name of God, and this Society shall rejoice, and knowledge and intelligence shall flow down from this time.

"You should be armed always with mercy. Be pure in heart. By union of feeling, we obtain power with God.

"Work together in a cooperative manner, and respect and hold sacred the confidences of one another.

"If you live up to your privileges the angels cannot be restrained from being your associates."

Down through the ages the wheat has been separated from the tares and garnered for the use of man. Is it not the obligation of each generation to conserve the best that the past has given, as a contribution to the future?

Do not throw away too lightly the lovely gifts of life. Do no permit the really worth-whiles to be tossed into the scrap heap. Standards and institutions that have cost years of inspiration and sacrifice to build, should not be cast on the wheel of chance.

The ideals and traditions of a nation and a people, that have been purchased at so great a price, should not be permitted to perish; but should be preserved and wrought into the very life of that people, to

uplift and glorify the daily quiet tasks that make up life.

Much of the history of any nation is gleaned from the daily journals of its pioneers. Is one of these precious journals, stowed away in some old trunk in your home, the ink on the yellowed pages fast fading into oblivion? Is Grandmother sitting at home alone and lonely, with a wealth of priceless memories that have not yet been recorded? Perhaps she is nearly ready to graduate from the school of life. Any day her book of memory may be closed. Are you going to wait too long to record these interesting experiences, and permit them to be lost to you and yours forever?

These pioneer stories should be saved. Memories grow dim with age. In a few years there will be no one left to tell these tales from experience.

It is a great joy to any person to see his life's story set down in permanent form, but it is especially appreciated by those who tread the sunset trail of life.

Genealogical and Family Records, Books of Memory, and Treasures of Truth, are invaluable when properly prepared. Certificates of blessing, baptism, ordination, etc., should be carefully kept.

What of the miraculous manner in which God's watch care has been over you and yours through the years? Why not make a record of these experiences? Modern Miracles, by Jeremiah Stokes, is a real contribution to the faith-promoting publications of the Church. Our theologians, historians, biographers and poets, from year to year, are adding to and enriching the literature of the Latter-day Saints.

And monuments in stone and bronze are recording the deeds of matchless valor of those early day men and women who trod the lone trails stretching across the prairie, to establish a commonwealth in the heart of the desert.

Are you writing the story of your life? When you embark on your last great adventure will your loved ones have to scurry through a few scraps of information to supply the demands of the news reporter?

Why not begin the writing of your biography while your mind is still alert and your memory dependable? You know, as no one else can ever know, what has made the biggest mark on your life. In writing your story do not give space to a clutter of uneventful prose; neither should you make it a weather report nor a calendar of social events.

In looking back over your life, select the big moments; the events that have shaped your life; the high lights; the sweetest, happiest moments; the tenderest remembrances. You might include some old sweet songs, or bits of poetry, wise sayings, new truths, amusing stories. But above all, let it reach the depths of your inmost life. Make it a record of your highest aspirations, your best plans, your greatest achievements and your loveliest memories; that it may be an inspiration and a joy to all those who read it.

Busy mothers seldom find time for daily journals. That need not discourage them. A weekly or a monthly report will serve their purpose quite as well. Some persons make a written report to themselves once each year. A report at regular intervals is an urge to progressive activity.

In every life there are some moments of leisure. Why not use a portion of this free time to salvage some of the worth-whiles of life?

Appreciation for Value Received

By Hattie Miller Moore

TODAY'S mail brought the *Relief Society Magazine*. The magazine has always been very welcome in my home, but during the last few months that I have been far from my Utah home the day has come to be a red letter day that brings my magazine.

Eagerly I turn the pages, thrilled as I do so in anticipation of the enjoyment in store. I notice with joy and pride that one of the foremost contributions bears the name of a friend from our stake at home. Then I turn the pages on through the lesson department to the report of our late magazine drive. I note the long list of names of our sisters from different stakes and missions of Zion; what a band of missionaries working toward the same objective, to get our fine magazine into more homes. The magnitude of its circulation is so great, going as it does to all parts of the world. There are not words to tell, and no way to measure, the far reaching influence for good that this fine publication carries into the lives of the daughters of Zion.

IN rather a reminiscent mood, my mind travels backward over the years so rich with memories of Relief Society work. I truly feel especially blest, in that during the last sixteen years I have had the very great honor and pleasure of working as an executive officer in three different ward organizations, and as a member on two Relief Society Stake Boards. As I look back over these happy busy years, so rich in experience to me, it seems that all along the way the *Relief Society Magazine* has stood as a guide to point the way, not only in lesson material, but also as a real spiritual guide, with its high ideals, to a more perfect life.

WHAT a contribution to my memory book are the friendships of those many fine women with whom I have labored. To me it is like a rosary of rare gems, as I count them o'er, their different personalities each with its fine individual charms, shine with beauty. What a rosary; God bless them all. What other woman's organization in the whole world today can bring into the lives of its members the rich rewards that we, as Relief Society women enjoy. Would that our dearly beloved prophet could have looked into the future and seen its growth; could have seen its influence on so many lives, not only in relieving human distress but also the testimonies gained by those who are called to carry the work, surely a marvelous work and a wonder, his spirit must hover near and inspire our wise leaders who constitute the general board of our Relief Society, for only through inspiration could they so efficiently carry on the great work.

MY grandmother, Elmira Pond Miller, was a member of the first Relief Society of the Church. I loved to listen to the interesting stories of those hard days. She, like many other brave mothers, was driven from her comfortable home in Nauvoo by an angry mob. She was given one hour to pack her little family and what food, clothing, and bedding she could get into one wagon, leaving her dearly loved home with its warm fire burning in the fireplace, and all her household treasures. Among her bedding were two big feather beds. These beds

were afterwards emptied, and from the bed ticking shirts were made to be used to help clothe the boys in the Mormon Battalion. Surely her heart was full of the true spirit of Relief Society work, which is one of true service. Dear little grandmother I love her memory.

TODAY as I turn the pages of my magazine, my heart overflows with thankfulness and appreciation for the many joys and blessings it has added to my life. May our Heavenly Father continue to inspire and bless dear Sister Robison and every member of her board, that through their able leadership our Relief Society work may go steadily onward and upward with our beloved magazine going before as a beacon light to show the way.

TO A SPINNING WHEEL

By Bird Knowlton Ekman

What you could tell if you could speak
O Spinning Wheel!
What storied bygones that we would seek
You could reveal.
A century has passed and more
We have been told
Since you were brought from foreign shore
By one then old.
The years relentless, score on score
Have passed you by.
The feet that pressed your treadle floor
Now quiet lie.
Was there a golden-haired young bride
Who spun the flax
That grew about the country side,
While husband's ax
From nearby uncleared forest rung?
Do you remember joyous bound
Of children's feet
Their cries that made the walls resound,
The rhythmic beat
Of rain on thatched or sodded roof?
Was there a grey and dim-eyed crone
Too old for tears
Who bent where flickering fire-light shone
Silent with fears?
Of helpless age and she alone
Remembering
How fearlessly in days gone by
Her joy would wing
As swift her wheel made distaff fly
While she would sing
What you could tell if you could speak
O Spinning Wheel.

Results

By Dorothy Clapp Robinson

Scene: Any Relief Society room any work day. Women working at ends and one side of quilt—side to audience is rolled to center. Table at right back where art is being taught by Mrs. Tracy. Upstage right is Mrs. Swift mending hose. Mrs. Duwart is upholstering old-fashioned rocker. Counselor in charge of work moves about quietly. Curtain rises as Mrs. Brown enters. Women greet her.

Brown: Good morning.

Counselor: Morning?

Brown: Good afternoon, then. Quilting again and I dare say you have been at it since nine o'clock this morning. I believe you quilt for the love of it.

Hailey: (Smiling.) That could be one reason. Another might be that people need bedding.

Brown: (Moves about looking at quilt.) Old pants and coats again. How dull.

Vincent: (Teacher Topic leader. Cultured, quiet voice.) I have been thinking how bright and colorful it is.

Counselor: There is appreciation for you. All of those red pieces were gray until I dyed them.

Brown: I cannot help admiring your heart more than your judgment. Why shouldn't the one for whom it is intended do the work? I wonder why we do not have more planning in this organization. Our work seems so pointless. We work on and on, never getting anywhere. Always doing things the same old way.

President: As long as we have good sisters like you, Sister Brown, to give us the old trousers and coats we shan't worry about the work of it. I think you don't want to quilt. They are making flowers at the table.

Brown: They are clever but so impractical. What would I do with one?

Tracy: (Holds flower against Brown's coat.) This would look beautiful against your coat. Shall I show you how to make it?

Brown: No, thanks. I could buy one and save the time. (Speaks to Swift.) And you are mending hose that need burning. If those are for charity I should think it would pay to buy new ones. Our time is too valuable to work needlessly.

Swift: New ones would be this way in a week.

President: Sister Brown, they are renovating clothes in the kindergarten room if you would rather sew.

Brown: I think I shall quilt. I haven't time to stay long and I may as well quilt as anything. But the work seems so futile. If we knew who we were doing it for it would give us more of a feeling of getting results.

Tracy: I think it is fun not to know. I like to imagine the rooms it might brighten; or the kiddies' delight in its warmth. As for the flowers, since the stake leader taught us how to make them I have sold over fifty dollars worth.

Vincent: Have you really? I think that is remarkable.

Brown: Very good for pin money but it would never make any real impression on a home.

Tracy: (Aside.) That is what you think.

Neal: (Flings open door and takes in room with laughing glance. Makes salute.) Ladies. I have arrived.

President: We were wondering when you would get to meeting again.

Counselor: (Laughing) How did it happen?

Neal: To tell the truth it was either come to meeting or have head lines in the morning paper.

Secretary: That sounds desperate. Was it really that urgent?

Neal: Worse. I had a feeling I should take a vacation. Move over, someone, and let me quilt a fan.

Tracy: How about learning something new?

Neal: No, thank you. I came to talk, not to learn. I want sociability. Pass the needles. Now where is the thread? Thanks. (Threads needle and sits between two women.)

President: You should come every week. Shut in as you are with babies and a sick mother-in-law you need to get away more often.

Neal: Oh, no. Oh, no. Lesson days give me no chance to talk and that is why I leave home.

Vincent: One can tell you have not been attending classes or you would not have made such a statement. We do give our women opportunity for expression, constructive self-expression.

Oakes: (From art table. She is an old poorly dressed woman.) I think it is the lessons that give the Spirit to the work.

Neal: Class Leaders must have changed since my day. As I remember them they did all the talking.

President: Certainly they change. Relief Society has never stood still. We move forward learning new and better ways.

Brown: I was just remarking before you came in, Mrs. Neal, that we need to have our work planned so we shall get better and more certain results.

Hall: (Cultured, fashionably dressed, enters holding girl's coat.) Will you look at this? Would you ever guess this material was ten years old? I am so proud of it. Do you know this is the first time in my life I have ever made over an article of clothing. I am as proud as if it were fancy work.

Swift: (Quietly.) It is much better than fancy work.

President: It is a work of art, my dear.

Hall: But I could never have done it so well if Mrs. Holden had not been so patient with me. She taught me the steps one by one. When it is done in the right way it is not hard at all. And it is much more interesting than anything I have done before.

President: And the beautiful thing about it, Marcia, some little girl will take as much pride in wearing it as you have in making it.

Hall: That is one thing I should never have learned outside Relief Society. I started it through a sense of duty and found it to be interesting. I had always thought I was too busy to be bothered with such things. While all the time my closets were crowded with things that might have been used. I shall have another article ready by next work day. (Exits.)

President: Time for reports. Where is my secretary? (Sec. takes books and both exit.)

Melton: (Puts head in door.) There is a woman here who wants to see Erva Tracy in a hurry.

Tracy: For me? Are you sure?

Melton: Isn't your name Mrs. Orton Tracy? Better hurry. (Exit Tracy and Melton.)

Vincent: I do hope nothing has happened again. She has had so much trouble lately.

Hailey: You would never guess it to see her and she seldom misses

a meeting. I don't know what the art department would do without her.

Brown: That illustrates a point I was trying to make a while ago. We are not practical enough. A woman on relief should by all rights be learning renovating instead of art. (Oakes lifts head sharply.)

Neal: Have a little mercy on her. She probably eats, sleeps and has her being with that. A change is good for the soul.

Counselor: (Looks up from threading needle.) And she is not on relief.

Brown: Oh, I beg pardon. I thought—.

Counselor: They were, but when the Church asked its members to get off relief they did so at once. They believed they could find something.

Neal: Did they find something?

Counselor: Nothing steady yet; but he has been ill, you remember or perhaps you didn't know about it.

Vincent: Before Mrs. Brown came in we were discussing the lessons on Child Guidance. Have any of you read the one in this month's magazine?

Hailey: My magazine just came yesterday. (She smiles.) Trust Edna to bring us back if we get too near the gossip line.

Vincent: When discussing personalities it is easy to drop into gossip. It is such a waste of time when our magazine and lessons give us such a field for constructive thinking. That is the big lesson Relief Society has taught me. It keeps me so busy I have not time for negative thinking.

Secretary: (Appears at door.) Will the first district teachers come to report?

Counselor: They are working with the machines. (Exit Sec.) I wonder why Erva has not come back. Do you suppose she went home?

Baker: (Enters.) I have the Sacrament set washed. Now what shall I do?

Counselor: The Refreshment Committee are serving today. Would you like to help them?

Baker: Oh, yes. I don't get a chance to do that very often. (Exit.)

Duwart: There, my chair is finished. It has been waiting many years for that new dress. I have kept it in the attic because I couldn't afford to have it upholstered. That chair came across the plains in 1854.

Hailey: I didn't know your folks were pioneers.

Duwart: Yes. My grandparents were Mormons if I am not. But I like your Relief Society so well who can say what I might be some day.

Swift: (Puts last hose in bag.) There. Someone's mind will be at peace for a few days. It must be time for my report. (Exits.)

(Enter Tracy looking white and excited.)

Hailey: Erva, what is the matter? You look like you had seen a ghost. Sit down. (Urges her toward Duwart's chair. Tracy sits.)

All: Is something wrong? Did someone get hurt?

Tracy: (Lifts head. Tries to laugh.) No. Nothing is wrong. But I did see a ghost. The ghost of Hope. Oh, girls, I have work. Work. I can't believe it. Four months at a good salary. Teaching art in a girl's school. (Rises.) Oh, you can't guess what this means to me.

Oakes: Yes. I think I know. I know exactly what it means.

Tracy: I must go home and tell Ortan.

Counselor: (Wiping eyes.) They are going to serve. Can you wait?

Tracy: I would rather go at once.

Brown: (Stands up suddenly.) Mrs. Tracy, will you let me drive you home? I should love to—after what I said. I want to do it for you.

Tracy: Will you? It is such a long walk and I want to get there quickly. (At door she turns.) I shall always be grateful to Relief Society for giving me my chance. My right to take care of my own. When this is done something else will take its place. I know it will. And—and, oh, it isn't just the skill I have developed with my fingers but the lessons, too. They have given me a background. I shall be able to talk to those girls. I shall be able to meet them on their own ground.

Baker: (Enters.) Will you all come into the kindergarten room, please. We are ready to serve. (Exit Brown and Tracy.)

(Women leave except Counselor and Oakes.

Counselor: (To Oakes.) Go on with them. I will get this off the frames so when they get back we can bind it. (Starts taking quilt from frame.)

Oakes: Maybe I should bind it at home.

Counselor: No. We will finish it for you. It will take only a few minutes. Mrs. Brown isn't as hardboiled as she sounds. You must not mind what she said.

Oakes: I don't mind much but she did rile me a little. I suppose I should do better but taking care of grand-children at my age is kinda hard. Especially when I have to help with the living, too. I was so thankful you didn't tell her who the work was for.

Counselor: Why, we never tell anyone that. One of the first lessons we must learn is to "not let the right hand know what the left hand does."

Oakes: I do appreciate your help. Getting them stockings done alone will save me days of work for I am so slow at that. But didn't Mrs. Brown rile you when she said them things about Relief Society and getting results?

Counselor: No. We hear that every once in a while. It is a waste of time to pay any attention to it. After all, eyes see and hearts understand each in its own way. Our work is to find what the women need and supply it if we can. Like Erva Tracy. When she started to our meetings she was starved for something pretty. On the other hand Mrs. Hall has known nothing but beauty and security. We tried to awaken in her a sense of duty toward others not so fortunate as herself.

Oakes: You can't always tell, anyhow.

Counselor: That is certainly true. Results seldom come in the form in which we expect them. Then why should we try to judge? A more understanding heart than ours will do that. Have you heard the verse that says:

"The dream I dreamed was beautiful,
most eagerly I tried
To bring its counterpart to life but
longings were denied;
Wearied, at length, I paused, and then
this vision came to me,
The gain I'd made in effort was my
dream's reality."*

*Verse by Della Adams Leitner.

Happenings

By Annie Wells Cannon

MARCH—Kindnesses freely bestowed are the joy of life and the only riches one takes into eternity.

DR. MAGDA de SPUR, of Budapest, is giving a course of lectures in the United States on comparative conditions of women in the different nations. She laments the fact that today Hungarian women have fewer privileges than they had in the 13th and 14th centuries. Then, they were permitted to serve in their upper legislative house. Dr. de Spur said: "You American women, of all others, are treated more like human beings."

MME. HETTIE DYHRENFURTH holds the world's record among women for mountain climbing. Last year with her husband she received the Olympic gold medal for the best mountaineering, after their ascent of the Himalaya, "Throne of the Gods."

MRS. OSA JOHNSON, deprived forever of the companionship of her valiant husband, keeps up her wonted courage, and in her convalescence from the injuries received in the plane accident, is planning a return to explorations in the jungles.

MRS. PATRICK CAMPBELL, erstwhile actress, still beautiful and golden voiced, entertains her friends with readings from her favorite plays and her new book on "Hollywood."

LUELLA FERRIN SHARP, one of Zion's sweetest singers, died the last of January. She will be remembered by thousands for her generous bestowal of her gift of song.

HELEN HOWE, a new and brilliant monologuist, unlike her contemporary, Cornelia Otis Skinner, uses no scenery, no makeup, no changes of costume beyond a casual scarf, or fan, for a touch of color, yet her "Characters and Caricatures" are living presentations of types and circumstances.

DR. ELLIS R. SHIPP and Mrs. Susannah T. Robison, two notable Utah mothers, celebrated their 90th birthdays recently. Both still enjoy their Church and social activities.

MRS. REBECCA N. CUTLER and Mrs. Roseltha Hyde Woolf, two notable Relief Society stake presidents, died in the late winter.

MARTHA ABBA, of Milan, Italy, is one of the true dramatic artists like Katharine Cornell who has never succumbed to Hollywood gold. Pirandello has dedicated his two last plays to her.

JOSEPHINE LAWRENCE'S new novel, "The Sound of Running Feet," is an interesting study of present day sociological problems but like her other novels, it fails to solve them; and yet, who can?

PEARL BUCK'S last two books, "The Exile," and "Fighting Angel," like Alice Hobart's "Yang and Yim," treat of missionary life among the Chinese. They are true stories of her mother and father thrillingly and wonderfully told.

Notes to the Field

Reorganizations

AMONG the most recent reorganizations in our Stake Relief Societies are the Duchesne and West Jordan. News of this type always brings with it a certain pang of regret, for in the years of devoted service given by the fine Stake workers a very strong bond is established between the sisterhood of Stake Presidents and the General Board of Relief Society. New Presidents are always welcomed into the fold, and fine cooperation follows, but those who have served for so long and so faithfully never lose their place in the hearts of their co-workers.

At the Quarterly Conference held in Duchesne November 21, 1936, Sister Evelyn C. Moffitt was released. Sister Moffitt has served in the organization for the past twenty-eight years, first as President of the Boneta Ward, when the Ward was organized; later she was counselor to Sister Holgate in the old Duchesne Stake, and on June 20, 1920, when the Duchesne and Roosevelt Stakes were divided, Sister Moffitt was chosen as President of Duchesne Stake. The position she has filled faithfully and well until the last conference. Quoting from an account coming from her own locality: "During this period of time she has endeared herself to all of the officers of the Stake and Wards in which she has labored. Her life has been an inspiration, a ray of sunshine and hope to all who have met her. Her home in Summer is a flower garden bursting with beauty and fragrance from early Summer until late Fall; even in the Winter her home is filled with flowers. It is small wonder that when or wherever we meet her her countenance beams with hope, love and charity that make us forget our cares and we look to that which is bigger and better in life." Sister Margaret M. Pace succeeds Sister Moffitt as President, and the best wishes of the Relief Society General Board go to both sisters.

THE West Jordan Stake Relief Society was reorganized Sunday, January 10, 1937, at the regular Union Meeting. Sister Mary J. Pixton, who was chosen Stake President May 22, 1927, was released. This was made necessary due to her health which has failed for some time. During the ten years of Sister Pixton's Presidency she has brought to her work a spirit of service and devoted self-sacrifice. The General Board has greatly appreciated the fine cooperation which they have always found in her, and in her retirement the sincere wish is expressed that her health may be completely restored, and that she may live to bless Relief Society with her service for many years yet to come. Sister Evelyn Neilsen, former President of the Riverton Second Ward was chosen to succeed Sister Pixton, and we are very sure that a bright future is in store for this Stake.

Daughters' Day

AT the Presidents' Breakfast at April Conference last year, it was decided by unanimous vote to establish a day in Relief Society in which the mothers might be honored and the daughters brought to see the possibilities and the beauty in Relief Society. We have heard from many quarters that this day was most successfully celebrated, but we wish to correct what seems to be an erron-

eous impression as to the name. We do not wish to have what might be confusing with other names and days in other organizations, so the name chosen for this particular day in Relief Society is "Daughters' Day." April was selected as the time for the observance of Daughters' Day, as it is the natal month of former President Clarissa S. Williams, who has given more daughters to the world than any other General Relief Society President. The exact date, however, is not as important as the observance. The Stakes are at liberty to choose a time in the Spring or early Summer when they can have the most successful celebration, keeping in mind the honor to our beloved President.

Literary Department

IN response to numerous requests for reading material, the following list is suggested:

"Joseph Smith—An American Prophet"—John Henry Evans.

"Charles C. Rich"—John Henry Evans.

"Grandmother Brown's Hundred Years"—Harriet Connor Brown.

"Audubon"—Constance Rourke.

"The Proselyte"—Susan Ertz.

"Twenty Years at Hull House"—Jane Addams.

"Jane Addams"—J. W. Linn.

"My Friend, Julia Lathrop"—Jane Addams.

"North to the Orient"—Ann Morrow Lindbergh.

"My Garden of Memory"—Kate Douglas Wiggin.

"A Backward Glance"—Edith Wharton.

"Take it Easy"—Walter Pitkin.

"An American Doctor's Odyssey"—Victor Heiser, M. D.

"Actions and Reactions"—Roger W. Babson.

"The Exiles"—Pearl Buck.

"Books as Windows"—Mary Lamberton Becker.

"Microbe Hunters"—Paul de Kruif.

"Men Against Death"—Paul de Kruif.

"They Lived: A Story of the Brontes."

"Red Mother"—Frank A. Linderman.

"The Prairie President"—Raymond Warren.

"Schumann Heink"—The Last of the Titans"—Mary Lawton.

"The Son of Man"—Emil Ludwig.

"The Good Earth"—Pearl Buck.

"Henry Van Dyke. Biography"—Tertuis Van Dyke.

"Companionable Books"—Henry Van Dyke.

"Little Journeys to the Homes of Famous People"—Elbert Hubbard.

"Through Memories Halls"—Orson F. Whitney.

"An American Idyll"—Cordelia S. Parker.

"He Knew Lincoln"—Ida M. Tarbell.

"Giants in the Earth"—O. E. Rolvaag.

"The Book Nobody Knows"—Bruce Barton.

"Larry"—The John Day Company.

"The Blue Flower,"—Henry Van Dyke.

"The Prophet"—Gibraum.

Theology Department

THE present Theological lessons—the study of "The Ministry of The Savior" — are meeting with great favor and it is said the classes can scarcely wait for the month to pass, because of the interest felt in this much told but ever new story.

Neither is this surprising, for where is there a subject so broad

and tense; so full of absorbing interest and dramatic situations.

It is a story of a life, so brief it can be written by the apostles in less than thirty pages, and yet so full of living values it can be read forever.

The teachings of the Savior, so simply, and yet so beautifully drawn, from the depths of social economics to the heights of spiritual furors touch alike the heart of the child and the mind of the sage.

Knowledge gained from this study opens the door of the heart and causes one to more clearly valuate and interpret life's problems. It can scarcely help to awaken a desire to serve more nobly, to live more truly, and to judge more kindly.

It is quite natural and in order that these lessons should be followed by testimony bearing, and what rich experiences are brought forth when the soul is charged with the divine spirit. One need not go afar for wondrous or miraculous happenings, for each day brings its own wonders and miracles. True there are in the Church many instances of the manifestations of the holy spirit, and answers to the prayers of faith. Life is full of the goodness and the wisdom of the Lord, to testify of these things and of the joy the gospel brings, strengthens one in faith, and hope, and charity. "Blessed are they that keep his testimonies, and that seek him with the whole heart."

FOR WOMEN WHO LOVE TO SEW

By Vesta P. Crawford

Give to women who love to sew
Printed cloth of gay design,
Lace that's sheer and webby fine,
Organdy for sash and bow,
Pink batiste for ruffled clothes,
Thread in colors blue and rose;
Give to them who love to sew
Smallest buttons made of pearl—
And give to each a little girl!

Notes from the Field

Julia A. F. Lund—General Secretary

TWIN GROVE'S WARD RELIEF SOCIETY, YELLOWSTONE STAKE

Yellowstone Stake

THE above picture is that of the officers of the Relief Society in the Twin Groves Ward. This was taken at the close of the seventeenth of March celebration last year. The picture has very special significance to Relief Society as it is so fine a blending of the more mature sisters, with their gentle, sweet faces, expressing the spirit of Relief Society, and the large number of young women who are interested in carrying on the work which has been so well accomplished by their mothers. It is this spirit of youth, seasoned and guided by life experience, that makes the Relief Society able to be the great power for good which we find it in our Stakes.

Panguitch Stake

IN September, 1936, a radio program was given by the new Panguitch Stake Relief Society board honoring the retiring President and her board members. The material considered was the life of President Elizabeth Henderson, from birth until she retired as President of the Panguitch Stake Relief Society. Each Ward in the Stake participated, after which a tribute to the retiring officers was read. This tribute was presented in the form of a poem by Sister Eleanor Bruhn. The first stanza had for its special theme Service; the second, the fidelity to the lesson work; third, fellowship in Relief Society and service to the Lord; fourth, devoted particularly

CORNISH WARD, BENSON STAKE

to "Aunt Lizzie", as the President was familiarly known; and in all of this the development made possible through Relief Society was expressed. Special attention was called to the unselfishness of the President, and following the tribute to Sister Henderson each one of her board members was honored by a special stanza suggested by her predominant qualities. The whole poem was an expression of love and honor for those who had carried the work so successfully during the past, and it breathed hope and faith for the new officers. A birthday cake with fifteen candles and gifts for each of the retiring members were presented to the board. After the serving of light refreshments the delightful entertainment came to a close.

Benson Stake

THE above picture is a most interesting group of sisters known as the Relief Society Birthday Club. A very delightful custom has grown up in the Cornish Ward of Benson Stake intended to do honor to the sisters whose lives are well advanced, and who have given years of service in Relief Society work. A party is held for each member on or near the date of her birthday. There is a committee appointed from the Ward Relief Society which looks after all the details, except refreshments, which are planned by the Visiting Teachers in the particular district where the honored guest resides. The Teachers and Executive Officers of the Ward supply the materials. It has been a real pleasure to the

TUTTLE WARD, IDAHO STAKE

sisters to perform this labor of love, and a great means of increasing the sociability in the Ward.

Idaho Stake

THE above picture represents the Relief Society of the Tuttle Ward in Idaho Stake. These sisters have made a very enviable record in Relief Society activity. Among such was the idea of securing subscriptions for the *Relief Society Magazine* in order to achieve the one hundred percent. Many of the sisters could not afford to take the *Magazine,* so a plate supper and dance was held. The members of the Relief Society furnished the materials for the supper, and helped prepare it. The proceeds of this were then used to subscribe for the *Magazine.* In this way the sisters earned their subscription and went over the top. In the Church Security program more than nine thousand cans of fruits and vegetables were provided. Another very splendid accomplishment was the clinic which was held for children from thirteen to eighteen years of age. Tonsils and adenoids were given attention, and more than two hundred and sixteen patients have been aided.

Twin Falls Stake

WORD comes from the Twin Falls Stake of a very successful program which was carried through in the various Wards as a Ward Conference program. At this time the President made her report, giving as the objective of Relief Society to help all mothers that each may be an inspiration in her home. The class leaders were willing and ready to give to the sisters the benefit of their study that their lives may be enriched. Then follows a detailed statement of the objective of the Theology lesson, as quoted from the report, and just how the work may be treated the first Tuesday. This is followed by the Work and Business program, the aim of which is to create a sisterly feeling and a cooperative spirit by working together and exchanging ideas and lending a helping hand for the relief of the more unfortunate. This is followed by the Literary Lesson on the third

CHARACTERS IN DRAMATIZATION OF QUEEN ESTHER
LA VERKIN WARD, ZION PARK STAKE

Tuesday. The subject is Biographies, the story of real people, their struggles, their hopes and dreams and accomplishments. There is nothing more stimulating than contact with a truly great personality. This is followed by the Social Service on the fourth Tuesday. Social service is the service to society, and the responsibility of Relief Society in carrying forth its fine work. Each lesson discussed the different responsibilities to children, home, community, State and Nation. The musical director senses her responsibility, saying: "Music is a sacred, a divine God-like thing given to man by Christ to lift our hearts up to God and make us feel something of the glory and the beauty of God, and of all that He has made." This is followed by a statement of the history of music as it has been sponsored in Relief Society. The Magazine Agent gives her very fine statement in securing subscriptions to the *Relief Society Magazine,* showing how the sisters cannot afford to be without it, as it is their means of spiritual and mental development.

Zion Park Stake

DURING the latter part of last year a very delightful entertainment was sponsored by the LaVerkin Ward of the Zion Park Stake.

Among other activities was the Visiting Teachers' Convention which was held at Springdale in June, and the above picture shows the characters as they were presented in the dramatization of Queen Esther. There was an original song which was given at this time, the words composed by Carmilla Judd, and the music by Mildred Sanders.

Lyman Stake

A VERY excellent report of the Lyman Stake Relief Society day was sent to the office. Relief Society members from all the Wards of the Stake were in attendance, many of the sisters coming a distance of over one hundred miles to be in attendance. The first meeting began at 10:30. This took the form of a general assembly where the President, Sister Martha Field, gave a report of the year's work. This was supplemented by some of the officers who gave accounts of

particular activities. Notable among these was the fine work of the Singing Mothers, who had practiced some of the songs suggested by the General Committee, and had learned these and furnished their beautiful music. Every Ward in the Stake had a part in the exhibit of all kinds, which included embroidery, cut work, crocheting, knitting, tatting, flowers made from paper and wood fibre, quilts of many designs, braided, woven and hooked rugs, luncheon sets, layettes and hand-painted pictures of various kinds, too numerous to mention, made a display long to be remembered. In addition to the exhibition of finished work a demonstration of rugs from bias strips of woolen material, crocheted with carpet warp, was given by Mrs. Hannah Blackner. This rug has the appearance of chenile, and is very beautiful. At noon a delicious luncheon, served cafeteria style, was provided for all the guests, and at two o'clock there was a re-assembling of the sisters when a demonstration in Magazine binding was given by trained leaders. This useful art was greatly appreciated as it enables the sisters to take proper care of their magazines and repair books which may need such service. A dance in the evening concluded the fine day's activities, and all felt that it had been one of the most successful ever held in the Lyman Stake. The credit for this was undoubtedly due to the Stake President, her Board and the fine cooperation of the Wards.

A RELIEF SOCIETY WORKER

By Nephi Jensen

In sun or rain she's just the same;
In her simplicity
And domesticity
She's as real as gold's deepest vein.

She flashes no pedantic phrase;
In sadness or in mirth,
Her words are words of worth;
And often raised in finest praise.

She has the heart of an unspoiled girl,
A mother's tender face
And a woman's fine grace;
For she lives in her boys and girls.

She is neither giddy nor gay;
She shuns the pace that kills,
Her thrills are the heart thrills;
That come along Joy's serving way.

She spurns the spot-light's dizzy glare;
And the maddening swirl
Of life's frenzied whirl;
For she lives in the light, ever fair.

She never covets the front page;
She loves serenity
Enjoys sublimity;
And just grows young with coming age.

THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Motto—Charity Never Faileth

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VOL. XXIV MARCH, 1937 No. 3

Editorials

Our Birthday

AS we reach our ninety-fifth milestone we rejoice at the flourishing condition our organizations are in all over the world. From the United States, Canada, Mexico, South America, Africa, Europe and the Islands of the Sea, come reports that gladden the heart, for wherever the Church is established the Relief Society functions, aiding the Priesthood, bringing uplift to its members and adding to the efficiency of the work of the Master.

Each year our numbers increase. Greater and greater achievements mark each year's endeavor. Our Magazine subscriptions last year reached the highest peak in its history, 41,500. Each year more are participating in the lesson work. The response to the Security Program has been wonderful.

We express deepest appreciation to all who have made this success possible. We hope each organization will have a delightful birthday party, one worthy of the Relief Society cause. May the months that will elapse ere another anniversary is celebrated be filled with even greater achievements.

Safeguard Children

IT has come to our attention that in some remote districts children are suffering from malnutrition. Wherever such conditions prevail Relief Society officers should wage a campaign of education and see what can be done to supply the foods that are necessary to the well being of the little ones. Tomatoes and tomato juice can be bottled. Carrots, turnips, cabbage, parsnips can be stored for winter consumption. Milk is necessary and parents should see that their children get the required amount.

Leadership Week

WE congratulate the Brigham Young University on the success of the 1937 Leadership Week. President Franklin S. Harris and Harrison R. Merrill were outstanding in extending hospitality, seeing that everything moved smoothly, that all were comfortable and happy, and that every facility of the institution was available to their guests.

The program was as always, very fine. One wished she could be in several sections every period. The hundreds who attended returned to their homes enlightened, inspired, enthused.

We are all indebted to the Brigham Young University for this wonderful period when our vision is enlarged, our intellect quickened and our spirits fed.

A Fine Spirit of Helpfulness

WE have been deeply impressed with the evidence of kind thought that has been manifest by some of our subscribers. Enjoying the Magazine themselves they are anxious that others who cannot themselves subscribe may have it. One sister subscribed for ten of her friends. One of our well known writers sends several subscriptions to Great Britain each year. She furnishes the money and asks those at the head of the work there to suggest to whom the Magazine shall be sent. Box Elder Stake recently sent in $4.00, $2.00 from the Stake Board and $2.00 from the Fifth Ward of Brigham City. They asked that Sister Rich of the Canadian Mission suggest to whom these four subscriptions should be sent. This is a fine spirit of helpfulness and will do much missionary service.

Lotta Paul Baxter Released

WE regret to announce that Sister Lotta Paul Baxter owing to the condition of her health has asked to be released from the General Board. She has been one of our most efficient and most beloved members, and we are sure all will join us in regretting her departure from our number and will earnestly pray that health, strength and happiness may be her future portion.

Four New Board Members

WE are glad to announce the addition of four new Board Members—Sisters Vivian R. McConkie, Leda T. Jensen, Beatrice F. Stevens, and Rae B. Barker. We are introducing these members to you in our next *Magazine*. Their past records show that they will do most efficient work, and we know our Sisters will learn to love them as they work with them.

Lesson Department

(For First Week in May)

Theology and Testimony

Lesson 8

The Christ and the Gathering of Israel

Helpful References

In the Bible: Deuteronomy 30:1-5; Isaiah 5:25-26; 11:11-12; 14:1-2; 35:4, 10; 43:5-7; 54:7; Jeremiah 3:12-15, 18; 16:14-16; 23:2-4, 7-8; 31:7-12; Micah 4:1-2; Matthew 15:24; 24:31; John 10:16; Revelation 18:4. See also "Ready References."

In the Book of Mormon: I Nephi 10:14; 19:15-17; 2 Nephi 6:11; 9:2; 10:7; 30:7-8; Jacob 6:2; 3 Nephi 5:26; 20:29-33; 21:1; 26-28.

In the Doctrine and Covenants: Sec. 29:7-8; 42:36; 45:17, 25, 43, 69; 57:1-2; 58:56; 63:36; 101:13, 20-22, 64-69; 105:24; 110:11; 125:2; 133:7, 26-35.

Smith: The Way to Perfection, Chapter 20.

Talmage: Articles of Faith, Chapters 18, 19.

1. *Israel the Spiritual Leavening Agent in the World.*

It is of special significance that the Christ was born of an Israelite mother and brought up among the Israelites. It is perhaps of greater significance that His personal ministry was confined to Israelites. Why was this? It can scarcely be accidental. Nor to the Latter-day Saints is it such. In the economy of God the Israelite nation was seemingly chosen to be the spiritual leavening agent in the world. The Old Testament bears record of this, as also does the New Testament. These books cannot be properly understood without knowing that the salvation of the human race is in great measure linked up with the fortunes of the house of Israel. Jehovah, the pre-existent Christ, once said to Abraham, "I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and Priesthood unto all nations; and I will bless them through thy name; for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as their father." (Abraham 2:9-10.) Thus it is seen how the Redeemer planned to send forth His word by a people especially delegated and chosen. The declaration of the Christ to the woman of Samaria that "salvation is of the Jews" (John 4:22) is also in accord with the promise made to Abraham. On another occasion our Lord said, "I am not sent but unto the lost sheep of the house of Israel." (Matthew 15:24.) When He appeared to the Nephites, the Christ confirmed and extended our understanding of the peculiar relationship existing between Himself and the House of Israel. (3 Nephi 15:11-16, 20.)

2. *Israel To Be Gathered Preparatory To Reign of Peace.*

Israel through the centuries has

been alternately blessed and punished according to her regard or disregard of the covenant made with God. She has been scattered, but even in this the wisdom of a wise Creator can be seen. The Savior taught, as did the prophets before Him, that Israel should eventually be gathered to help bring to pass God's purposes preparatory to a reign of peace among men. While speaking of the latter days, Christ declared, "And now I show unto you a parable. Behold, whereso-ever the carcass is, there will the eagles be gathered together; so likewise shall mine elect be gathered from the four quarters of the earth." (Pearl of Great Price, An Extract from a translation of the Bible, verse 27.)

3. *Not All of Israel To Be Gathered To Palestine.*

Unfortunately, the Gospels do not contain in fulness the Savior's instructions concerning the gathering. They are limited in their scope; we have to rely on the Book of Mormon and the Doctrine and Covenants, to give us a clearer insight to His interpretation of this doctrine. It is plain that the Christ in His teachings about the Gathering refers to distinct groups of Israelites. We shall see this as we proceed. "And I will remember the covenant which I have made with my people; and I have covenanted with them that I would gather them together in mine own due time, that I would give unto them again the land of their fathers for their inheritance, which is the land of Jerusalem, which is the promised land unto them forever, saith the Father." (3 Nephi 20:29.) This scripture cannot mean that all of the House of Israel will be gathered to Palestine. Doubtless it refers to the greater portion of them, the house of Joseph mostly being excepted. Christ in speaking to the Nephites, said, "And it shall come to pass that I will establish my people, O house of Israel. And behold, this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob; and it shall be a New Jerusalem." (3 Nephi 20:21-22.) The Jaredite prophet, Ether, was also permitted to see in vision the establishment of the remnant of the house of Joseph on this continent. "Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land. And he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come—after it should be destroyed it should be built up again, a holy city unto the Lord; wherefore, it could not be a new Jerusalem for it had been in a time of old; but it should be built up again, and become a holy city of the Lord; and it should be built unto the house of Israel. And that a New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph, for which things there has been a type. . . . Wherefore, the remnant of the house of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come when the earth shall pass away." (Ether 13:4-6, 8.) It is thus plain that the house of Joseph, comprising the tribes of Ephraim and Manasseh, will be gathered and remain on this continent. They will inherit it together with the righteous Gentiles. (3 Nephi 21:22-28.)

4. *The Savior Speaks of the Lost Tribes of Israel.*

The Savior, while yet among the

Nephites, referred to a distinct body of Israelites other than the Jews and His immediate audience. He declared, "And verily, verily, I say unto you that I have other sheep, which are not of this land, neither of the land of Jerusalem, neither in any parts of that land round about whither I have been to minister. For they of whom I speak are they who have not as yet heard my voice; neither have I at any time manifested myself unto them. But I have received a commandment of the Father that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold and one shepherd; therefore I go to show myself unto them." (3 Nephi 16:1-3.) The "sheep" referred to by the Christ without doubt were the so-called "lost" tribes of Israel, the Ten Tribes, for our Lord had already appeared to the Jews and to the remnant of Joseph as represented by the Nephites. But the Israelites mentioned by Him can scarcely have been the ancestors of the body of Israel in the Church today, as many people contend. We should certainly have had some traditions about the appearance of the Christ to them, but we have not. Our patriarchs pronounce us as mainly of Ephraim. The Doctrine and Covenants speaks plainly of the "ten tribes" and makes a special distinction between them and the other portion of Israel. The Prophet Joseph Smith and Oliver Cowdery in a joint revelation say, "And Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north." (Doctrine and Covenants 110:11.) If the present generation in the Church consists of the Ten Tribes, then we see no point in the distinction the revelation makes between "the gathering of Israel from the four parts of the earth," and "the leading of the ten tribes from the land of the North." (See also Doctrine and Covenants 133: 26-35.) Suffice it to say, that the gathering of the Ten Tribes is an important part of the work of the Christ in this dispensation; but the gathering is to occur in the future. Speculation as to the exact place where the Ten Tribes are at present is fruitless and is of no special importance to us. We can be sure the Lord will do His work at the appointed time and place.

5. *The Gathering of Israel Attracts the Attention of the World.*

The gathering of the house of Israel is a significant factor in calling the attention of the peoples of the world to the plan of salvation. Many souls have already been led, and many will yet be led, into the fold of Christ by virtue of their curiosity in the movements, and in the teachings of the house of Israel.

"Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." (Jeremiah 16:16.)

Questions

1. Why should there be a "chosen" people? In what sense is God impartial so far as all His children are concerned?

2. Why is it necessary for Israel to be gathered?

3. Why is the Church at present not emphasizing the gathering to a particular place?

4. To what lands will the tribes of Israel be gathered?

Problems

(Treat only those that time and circumstances permit.)

1. Show in as many ways as you can how the nations of the earth have been blessed by the scattering and gathering of Israel.

2. Point out how it is impossible to understand the Bible properly without adequate knowledge of the part Israel is to play in the salvation of mankind.

3. From a consideration of recent events show how the Jews may be gathered to Palestine.

4. Explain as well as you can why the Christ ministered only to the house of Israel.

Teacher's Topic

(For May)

THE GOOD SAMARITAN

Luke 10:25-37

AND, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

"He said unto him, What is written in the law? How readest thou?

"And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

"And he said unto him, Thou hast answered right; this do, and thou shalt live.

"But he, willing to justify himself, said unto Jesus, And who is my neighbor?

"And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

"And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.

"And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

"But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him.

"And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

"And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

"Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?

"And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

In the question, "Who is my neighbor?" Christ shows the person is our neighbor who is in need.

This parable exposes those who make great pretentions but whose lives are not consistent with them.

The Samaritans were hated and despised by the Jews. They would have no dealings with them. Christ spoke this parable to the Pharisees

who in their proud self-righteousness held aloof from all others. According to their teachings none but Jews would be considered neighbors.

The good Samaritan permitted no consideration of family, friendship, personal inconvenience or nationality to influence him in his work of charity. It was enough for him that the unhappy man lying there on the road needed his help.

Before the Samaritan resumed his journey he finished his work of charity; he did all that was necessary to be done.

To this beautiful example which he had related Jesus added this question, (Luke 10:36): "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?"

However the lawyer might feel about what a Samaritan would do, he must admit that the good Samaritan had proved himself a neighbor to the poor unfortunate man. Christ added, "Go and do thou likewise." That is, to give service to any one who needs your help, for he is your neighbor.

No doubt you could relate instances where the spirit of the good neighbor has been shown and where true neighborliness has not consisted alone in giving material relief.

Discussion

According to this parable could there be an individual unworthy of assistance if he were in need?

How can one be "a good neighbor" in our present day?

Work and Business

FLOORS AND FLOOR COVERINGS
Handicraft, pp. 28-30

THE floor, besides serving as a support for the furnishings of a room and affording a stable and level footing for the occupants, is the real foundation for the equipment of a room. If this foundation is not good, the effectiveness of all the rest of the room is greatly reduced.

Floors may be made of a large variety of materals, but wood seems to be the best for most indoor rooms. Concrete, tile, mosaic stone, and brick all have their place, but are not desirable where people sit and have their feet in contact with the floor for any length of time. However, a floor may have the appearance of tile by following the instructions given on page 28 in "Handicraft For Every Woman."

The kind of wood to use for a floor is a matter of individual taste. Oak is the most popular because of its beautiful grain, rich coloring, strength and durability. Maple, beech, birch, pine and fir are also used. No matter of what material the floor may be made, the finish is an exceedingly important consideration. Since the floor is also the background of the room, it should always be the heaviest note, as dark colors suggest qualities of strength and support. It has been said that a dark color and a wax finish constitute the magic formula for floors whether they be hard wood or soft Old floors where the physical condition is good but the surface is not satisfactory for waxing may very advantageously be stained or painted with floor or deck paint, or they

may be effectively grained by following directions found in "Handicraft For Every Woman," pages 28 to 30. No floor is so bad that it cannot be made really good looking with stain or paint properly applied. Walnut is the first choice in color for a floor stain, since it is dark and glows with beautiful reflections, and it is so neutral that it blends with any furniture. If the floor is in bad condition with uneven boards and unsightly cracks, a crack-filler will work wonders. Then, too, the floor that is painted some color is decorative, especially with a rag rug or a hooked rug as coverings. Some helpful suggestions for making rugs are found in "Handicraft For Every Woman," pages 98 to 100.

In most rooms the rug covers so much of the floor surface that it in reality becomes the foundation. The decoration of a room begins with the floor coverings, which act as a keynote for all furnishings. Choose the rug to contrast with the walls. A contrasting color gives a richer effect than a corresponding color; that is, if walls are brown or tan, a blue rug or one in which blue predominates will be more effective than a brown or a tan one. The correct balance of values between floor coverings and walls adds a sense of space and airiness to the room that cannot otherwise be obtained. Rugs break a room up, making it look smaller, while carpets draw it together giving the maximum appearance in size. For a long narrow room the use of a carpet is the only way to avoid the appearance of a hall. The size of the rug is important; decorators tell us that a too small rug is as much a misfit as a too small dress.

The question of durability in floor coverings is most important. The better grades of domestic rugs such as the Wiltons, Axminsters, and Chenilles are made very much in the same way as the Orientals with a high upstanding pile which is closely and firmly bound together at the back, and they are fully as durable as the Orientals. Then, too, as in the Orientals, the yarn in the better grades of domestic rugs is dyed in the skein before being woven. Since the wool forms the entire face and wearing surface of a rug or carpet, the amount used is a big factor. One can usually tell something about the amount of wool by the height of the pile and the closeness of the weave. The quality of a Wilton rug is judged by looking at the back. The more rows per inch the better the grade.

Linoleum is another useful covering; in fact, it is one of the popular demands of the day. It has been said that linoleum has "come out of the kitchen" and found a welcome in living room, dining room, bed room, and hall. Fiber rugs and grass rugs are colorful and serviceable for use in sunrooms and porches.

After acquiring a perfect floor covering treat it with respect, for care and economy. Regular cleaning of rugs to prevent dirt from working down into the back and possibly cutting the threads, and removing spots before they have had a chance to get ground into the pile, will keep the floor covering looking fresh and will add vastly to their length of life.

Literature

(For Third Week in May)

Lesson VIII

Julia Ward Howe

In the autumn of 1844 Mrs. Howe returned to America, and located in what was known as the "Doctor's Wing" of the Perkins Institution. Up until now she had known Boston only as a visitor. "She had been the acknowledged queen of her home and circle in New York. Now there were many adjustments to make. She was the wife of a man who had neither time nor inclination for society; a man of tenderest heart but of dominant personality, accustomed to rule—" a man devoted to causes to her known only by name, one who was to spend comparatively little time in the home.

The daughters Laura and Maud, respectively, Mrs. Richards and Mrs. Elliott, who are the writers of the biography, say of their father that during the thirty-four years of their mother's married life, "the doctor was captain beyond dispute; yet sometimes the mate felt she must take her own way and took it quietly."

Nevertheless, while the book gives ample evidence that Mrs. Howe had problems to meet which any woman must have, married to a man who was both physician and philanthropist, yet there is abundant evidence that she was happily married, and that the children, six in number, enjoyed greatly the home their parents made for them.

Dr. Howe soon discovered that his wife was not comfortable at the Perkins Institution so he purchased Green Peace, which turned out to be the children's "Paradise." As Green Peace was out from the heart of Boston, they sometimes spent the winters in Boston, where Mrs. Howe indulged her liking for company, and met, as was her wont through life, the prominent people of her time.

It was while she was at Green Peace that she wrote: "Boston has been greatly enlivened during the past month by a really fine opera, with a fine orchestra and chorus, all Italians. The Prima Donna is an artist of the first order, and has an exquisite voice. I have had season tickets and have been nearly every night. This is a great indulgence, as it is very expensive, and I have one of the best boxes in the house, but 'Chev' is the most indulgent of husbands. Think of all he allows me, a house and garden, a delicious carriage and pair of horses." Her daughters say that through her life and her long widowhood she never ceased to call for their father particularly if excited. "Chev" was her usual name.

At times we glimpse the long hours of waiting growing out of his many interests. In August, 1846, she wrote to her sister Louisa from Bordentown, where she appears to have been vacationing, "Sumner and Chev came hither with us, and passed two days and nights. . . Philanthropy goes ahead, and slavery will be abolished, and so shall we."

These were the days when the young wife sang in her nursery:

"Rero, rero, riddlety rad,
This morning my baby caught sight of her Dad.
Quoth she, 'Ah Daddy, where have you been?'

'With Mann and Sumner a-putting-down-sin!' "

In 1846 she spent the winter at the Winthrope House in Boston. She writes to her sister Annie who was the youngest of the three sisters: "I have been singing and writing poetry, so you may know I have been happy." She tells later of the friends she entertained. Sometimes they were interested in music and sometimes something else. Sometimes William Storey was at her home at other times it was Agassiz, whom she spoke of as "the learned and charming Frenchman."

The winter of 1847 was also spent in Boston. John Greenleaf Whittier was a visitor that season. This is what she says of him: "I shall always be glad I saw the poet Whittier in his youth and mine. Sumner, I think, brought him to our rooms and introduced him to me. His eyes glowed like black diamonds—his hair was of the same hue, brushed back from his forehead. . . . A year or two later my husband invited him to dine, but was detained so late that I had a tete-a-tete of half an hour with Mr. Whittier. We sat near the fire rather shy and silent, both of us. Whenever I spoke to Whittier, he hitched his chair nearer to the fire. At last Dr. Howe came in. I said to him afterwards, 'My dear, if you had been a little later, Mr. Whittier would have gone up the chimney."

Mrs. Howe's first child was a girl named Julia. The second child was also a girl. Mr. Howe wished for a son, as fathers are wont to do; but said jokingly to his wife, after the arrival, that "he would forgive her" if she would name her Florence after Florence Nightingale. They had met Florence Nightingale in London. She was then a young woman of twenty-four. She asked Dr. Howe if he thought it would be "unsuitable or unbecoming" for a young Englishwoman to devote herself to works of charity in hospitals and elsewhere, as the Catholic Sisters did. The Doctor replied: "My dear Miss Florence, it would be unusual, and in England whatever is unusual is thought to be unsuitable; but I say to you, go forth if you have a vocation for that way of life; act up to your inspiration, and you will find that there is never anything unbecoming or unladylike in doing your duty for the good of others." The third child was a boy named Henry. Today I think we should describe him as "a lively number." Then came Laura, named after Laura Bridgman, and later Maud.

Sometimes those who knew the activities of the parents wondered about the children. To this the daughters answer: "The little Howes were having perhaps the most wonderful childhood that ever children had." At Green Peace they climbed cherry trees, picnicked on the terrace behind the house, played in the fish pond, they were always merry, vigorous, and robust. Sometimes they played in the great dining room, where Flossy would do the dagger dance from Lady Macbeth. Then perhaps the door would open and in would come their father as a bear in his fur overcoat "growling horribly," then they would scamper to the corners "in terrified delight." At other times they gathered around the piano where their mother sang to them the songs of all nations.

But as the sixties approached there were dark days in the nation and dark days in the Howe home. Christmas day, 1859, Mrs. Howe gave birth to a second son, named Samuel Gridley, which was his father's name. "His little life was all beautiful, all bright." He was the

companion of his mother's walks, the delight of his father's few leisure hours. "For him new songs were made, new games invented. Both parents looked forward to fresh youth and vigor in the sweet companionship. This was not to be. Little Sam died of diphthertic croup May 17, 1863."

This heavy sorrow for a time crushed both his parents. His father became seriously ill from grief. His mother found some relief in nursing him and caring for the others; but she wrote to her sister Annie, "I cannot yet write what has come to me, Chev and I feel that we are baptized into a new order of suffering—those who have lost children, loving them, can never be like those who have not."

Then came the Civil War. A month before Little Sammy's birth, Mrs. Howe wrote, saying: "Chev has been greatly overdone by anxiety and labor for Brown." Then comes her own comment about John Brown. "The attempt I must judge insane but the spirit heroic. . . . The gallows cannot dishonor him—he will hallow it."

In 1861 Mrs. Howe went to Washington with Governor and Mrs. Andrews of Massachusetts, Mrs. Clark and her husband. Her carriage was surrounded by marching regiments. She and her companions sang the songs everyone was singing. Among others "John Brown's Body." "The soldiers were pleased and called out 'Good for you!'" Mr. Clark said to Mrs. Howe, "Why do you not write some good words to that stirring tune?" She replied, "I have often wished to do so."

Next morning as she lay waiting for the break of day the words came to her. First, "Mine eyes have seen the glory of the coming of the Lord." She lay perfectly still. Line by line, stanza by stanza, the words came sweeping on with the rhythm of marching feet. She saw the long lines swinging into place before her eyes, heard the voice of the nation speaking through her lips. She waited till the voice was silent, till the last line was ended; then sprang from bed, and groping for pen and paper, scrawled in the gray twilight the 'Battle Hymn of the Republic.'"

The hymn was first published in the "Atlantic Monthly." "It made its way rapidly. It was sung, chanted, recited, and used in exhortation and prayer on the eve of battle. . . . It was the word of the hour and the Union armies marched to its swing."

A negro brought word of the victory at Gettysburg to the Northern soldiers in Libby prison. Then McCabe, the fighting chaplain, stood up in the midst of the prisoners and sang, "Glory, glory, hallelujah." After he was released he told of his prison experience at a great meeting in Washington. When he came to Gettysburg "he sang the 'Battle Hymn' once more." People shouted and wept. When the song was ended the voice of Abraham Lincoln was heard, as he exclaimed, "sing it again!"

Browning says, "A man's reach should exceed his grasp or what's a heaven for?" Mrs. Howe certainly reached high when she wrote the hymn. She wrote many good poems but the "Battle Hymn of the Republic," was her supreme achievement. Elsewhere there is authority for the fact that she received $500 for it. This being true, it is $300 more than she received for her first volume of poetry published under the title "Passion Flowers."

While in Washington Mrs. Howe saw Abraham Lincoln. He was seated so near the famous portrait

of Washington by Stewart as to suggest comparison. Mrs. Howe writes: "On the canvas we saw the calm presence, serene assurance of the man who has successfully accomplished a great undertaking, a vision of health and peace. In the chair beside sat a tall, bony figure devoid of grace, a countenance almost redeemed from plainness by two kindly blue eyes, but overshadowed by the dark problems of the moment."

Questions

1. What is Florence Nightingale's claim to fame? Why would a man of Mr. Howe's temperament be interested in her?

2. You have in the lesson a pen sketch of John Greenleaf Whittier and one of Abraham Lincoln. Mrs. Howe uses few strokes; does she make you see both men vividly?

3. Where was the Battle Hymn of the Republic first published?

4. Do you think there is both spirit and artistry in the Battle Hymn of the Republic? If so, tell why. If not, tell why.

5. Select some phrases from the poem that sound like the tramp of an army.

6. Which of the five stanzas do you think most poetic? Which is your favorite?

7. Julia Ward Howe says: "From my childhood the Bible had been dear and familiar to me." Trace references from the Bible in the "Battle Hymn of the Republic." Such references not only supply the suggestive quality in which good poetry abounds, but it gives us a figure of speech known as literary echoing.

8. Is there reverence in the hymn? Select some phrases that indicate reverence.

9. Do you think the hymn merits its great popularity? Have the "Battle Hymn" sung and also read it to the class if there is time.

Note: Added material may be obtained by reading "Julia Ward Howe," by Laura E. Richards and Maud Howe Elliott.

Social Service

Lesson VII

THE OBSERVANCE OF THE LAW

Text: *Civic Sociology,* Edward A. Ross, Chs. 17 and 18.

THE BEHAVIOR of the members of society to each other as individuals and in regard to group life as a whole has always been one of the important problems of social life. The attitudes that people build up towards the rights of others, and the willingness with which they temper their actions for the good of all largely determine the atmosphere of government.

Government has been organized as an administrative power to control and regulate behavior. It is the outgrowth of the small occurrences that underlie the general trend of daily life and may be likened to a rope in which each strand and twist contributes to its character. But some people feel that the social inheritance which has come down through the generations in the name of liberty and freedom grants them the privilege of being a law unto themselves without due regard for the consequences of their actions. They sometimes claim that individual rights justify behavior which is

not in harmony with public welfare. Such rights, sometimes called personal liberty, are the outgrowth of centuries of previous experience. But as society has developed and its institutions have become more complex the manner of expressing one's rights has been changed to meet new conditions. The rules which have been devised to govern individual actions have been accepted as laws with the principle of group welfare in mind quite as much as for the protection of individual rights from the unprincipled actions of others, or of individual rights in the name of personal freedom. The willingness with which people comply with these rules, or the laws of government, constitutes the great problem of law observance. The subordination of individual desires to the interests of the group comprises the problem of social control. Greater social control and more willing obedience to the law is an important need of the day.

To improve the individual reactions to group situations and to law observance for the benefit of society as a whole, the following purposes will be developed:

First: To show the relationship between personal liberty and the social order.

Second: To develop an attitude which will contribute to better law observance.

Personal liberty may be defined as the rights, privileges, and immunities which are possessed by an individual by virtue of his birth and citizenship. They are his guides in the pursuit of happiness. But since the dawn of history the term "personal liberty" has received various interpretations which have given rise to a great deal of conflict and confusion in its application to humanity. Its present status has been achieved at incalculable costs. Every country points with pride to national figures who have given freely of their property, efforts, and even of their lives to bring justice and freedom to its citizens. The roster of national heroes is made up of just such fearless and courageous characters. National spirit and loyalty has thus been developed. The American and French Revolutions were fought in the name of liberty.

It is no wonder that today it is considered one of the priceless treasures of humanity and one which should be defended at all cost!

In the days when life was simple the privileges of personal liberty were very different from the privileges in the complex industrial world of modern times.

In the agricultural age man lived largely by himself, and, to a wide extent, his pleasures were whatever his fancy desired. Probably, the deepest tradition in the hearts of those who people the North American continent is laid in an agricultural foundation. There are three governments represented on this continent: The Canadian, the United States, and the Mexican. But there are many more nationalities. The population of these various countries is composed of the greatest mixture of peoples on earth. Also, the history of North America has been too brief to establish deep roots in the generations which have occupied the land. Therefore, without long established family traditions, without the welding force of a single race or nationality in any one of the governmental provinces (which condition is especially true of the United States), and without the background of age, relatively speaking, it is natural that the traditions of the countries mentioned should stem from the agricultural period which

was the beginning of life in America as it spread from border to border and from coast to coast. It is probably the greatest single common bond in the otherwise contrasting hearts of the people of the American nation. For even those who have come to this country as immigrants since the agricultural age inherit the ideal of personal freedom and rugged individualism which has come down as the common heirloom of this era in American history. And that inheritance, as embodied in the agricultural tradition, places a tremendous emphasis on the ideal of personal liberty and freedom.

But it is well known that personal liberty as an ideal has lost much of its gilt-edge meaning in the impact of the industrial age upon the agricultural life. Life has become exceedingly complex. Economic power has become more centered in the hands of the minority, and the destinies of the many are controlled by the few as far as money is concerned. But even this condition has not deprived the great mass of the American people from still enjoying the greatest amount of personal liberty ever known in organized society since the dawn of history. However, since the disappearance of the frontier and the centralization of population, a great socializing force has been brought to bear upon this ideal. And with the increasing complexity of society, personal liberty cannot be maintained without a realization of the relationship of the individual to the group. A well-ordered society depends upon the ascendency of the group over the individual. Personal freedom is an extended condition which reaches from the smallest unit of group life to the largest. Government has been organized to control this ascendency. And individual reactions must be tempered to meet the requirements of group life if the maximum amount of personal freedom is to be enjoyed.

Most people are familiar with the inalienable rights which are rehearsed in all of our civic teachings. Among these may be mentioned particularly the privilege of worshiping according to one's conscience, the freedom of speech, the freedom of the press, and the right to earn an honest living. When life was simple these ideals could be carried out with little regard as to what others might be doing. But as people became more dependent upon one another a greater amount of action in common has come to be recognized as essential to life. This can be accomplished only by the giving up of individual wishes and desires for the sake of the common welfare, or in deference to social judgment and social needs.

Another approach to this problem may be made from the educational standpoint. It is a mistake to look upon the child who is trained under the so-called system of "child-centered" education as the *privileged* child if such training grants him greater freedom than is commensurate with group life, as he is bound to discover when he attempts to take his place in society. It is the child who is taught the social ideal of the welfare of all and respect for governing powers who is privileged. The social ideal cannot be taught too early in life. And it is just as important for those people who enjoy special privileges and opportunities from economic favor to learn to appreciate the social ideal as it is for the really under-privileged to learn that jealousy, envy and destructive tendencies will not bring about their ideas of personal freedom.

To develop harmony of living, or

to promote ways of life in which action in common is shared, laws are made for all people to follow. Some laws are permissive, that is, they grant permission to do certain things. Others are prohibitive, and deny the right of undesirable actions. Back of both types of regulation is the essential thought of directing the actions of all for the common good. These rules form the basic law of the land.

Since liberty aims to preserve inherited rights for the individual, obedience to law is liberty. Unless the will of the people, as expressed in law, is carried out the people do not rule. But liberty is secure only as the people actually do govern. Law restrains the arbitrary interference of one person with another. The strong are inclined to take advantage of their strength and destroy the liberty of others. It is the function of law to secure freedom for all and to protect it from destruction at the hands of the violent and the ruthless. Since the greatest amount of personal liberty cannot be enjoyed without some restraining power on those who would take advantage of others, that power, or force, is exercised by government. It is essential that there must be law and a government that has the force to execute the law if there is to be liberty. Such regulation is society's way of preserving the maximum number of personal rights and privileges for each individual.

The second problem in this lesson, namely: The creation of a sentiment in favor of greater law observance is vital to every living soul. Not only are peace and happiness dependent upon it, but the safety of life itself. A growing toll of death from the careless and reckless drivers, the jay-walker who crosses the street at the wrong place, the merchant who misrepresents the goods he sells, the dairyman who fails to observe principles of sanitation, and the family which knowingly spreads the unseen disease germ are but a few among the thousands of cases which are daily challenging our freedom in the pursuit of happiness. Each violation reveals the need for a greater social consciousness and an improved attitude toward law observance.

The need for education in this field is revealed by the fact that most persons acquire their attitudes and political philosophies in family life rather than through any process of individual analysis or careful study. The teachings in the family and the example of every action should contribute to the creation of a social attitude.

Each citizen shares in the moral obligation to maintain the law. One who aims to live by his rights alone is not fulfilling his entire social obligation. Rights alone are not a sufficient basis for a settled social order. The only possible basis for such an order is the conscious recognition by each individual of his obligation to make the observance of law a reality, even though the law may at times fail to accord with his personal wishes and interests.

Growing out of this principle is another thought. Because laws are often neither wise nor just, the possibility of changing them should not be too difficult. It often happens that a law is passed which is in advance of the moral standing of the people. A period of confusion and law violation follows. During the adjustment many justify the ignoring of the law or even its open violation on the grounds that it infringes upon their liberty or some inherited principle. As long as the law exists each one should obey its

principles. Those who feel that it should be changed should register their protests in the manner prescribed by law, but they should continue to obey it as long as it remains upon the statute books.

Laws regulating the traffic and speed of automobiles are examples of the bad effect that the ignoring and personal interpretation of regulations can have upon society. The annual death toll of over 36,000 people in the United States alone and the injury of upwards of 1,000,000 more testifies to the greatest disrespect for law ever known to a well organized country. Thus the evil is two-fold in its nature. Many of the guilty and careless speed demons undoubtedly believe that the law violates the individual's personal rights. But apparently those people have never been taught the right of society to control the actions of the individual for the good of society.

The responsibility for teaching this attitude rests with the basic institutions of society, namely, the home, the schools, and the church. The church, particularly, has a peculiar responsibility as an agent of culture and social control. Perhaps too much time is spent expounding dogma and not enough effort is placed upon an attempt to modify human behavior. Both phases are essential to a well-rounded life, but the opportunity for the latter is not recognized by many religious teachers.

Several avenues of approach are open to those who would improve the social conduct of others. People may be appealed to through a sense of social justice, through the desire for sociability, through the power of social and personal suggestions, through the force of personal ideals, and through the sense of justice and fair play. Too often we expect action to be modified by an appeal to authority. Such a method is usually ineffectual, especially with the young adolescent. An appeal to the natural emotions and desires is far more effective than detached information of an intellectual nature.

The first obligation, then, of a citizen is to obey the law. The duty is binding whether one likes a given legislative act or not. Every one should use his influence to promote the attitude of law observance in both private and public life. When all people can so order their lives, law observance will be a reality instead of a goal toward which society is striving.

Activities

1. Make a list of the laws which are most frequently violated in your community. Prepare a short talk which could be delivered to the violators which would persuade them to observe the law. Be sure the appeal is made on the basis of the experiences of the listeners.

2. Name a few characters in Church history or local community life who have been good citizens in the highest sense. What are the qualities in the lives of these individuals that have made them ideal citizens? Show the relationship of these qualities to the principles developed in this lesson.

Child Guidance

Lesson 8

Some Suggestions on the Parent-Child Relationship

An intense emotional experience, as we learned in the lessons on anger and fear, tends to become associated with all the circumstances surrounding the child at the time. The frightening of a child with threats of the bogy man and punishing him severely act as boomerangs to the parent; the child associates the parent with the unpleasant experience. Since the parent is likely to be interested in getting immediate results, she loses sight of an extremely important consideration, one that should enter into the parent's thinking whenever *any* treatment is given the child; how does it affect our relationship to each other? Are we going to get along better or worse, eventually, because of what I do now?

Concentrated thinking on the parent-child relationship is the prime condition for successful child management. The parent, for better or for worse, always enters into every discipline picture. When sight is lost of the importance of the relationship itself, we see the parent who may get immediate results from giving a sound and impulsive thrashing. But at what cost? At the price of losing the cooperativeness, or rapport, of the child. No discipline is effective by the severest test when rapport does not prevail. Rapport here means a certain kind of intimate and friendly cooperativeness.

In this lesson we shall merely mention a few conditions that destroy a good relationship between the parent and the child, and attempt to suggest how a good relationship can be established and maintained.

Every parent is bound to make many mistakes in attempting to work through the numerous details of training a child; but if the relationship can be restored and kept wholesome, she is likely to be a successful mother. One of her first struggles in maintaining this ideal, is to overcome the desire to keep the child preserved as a baby. The attention of such a mother is obviously diverted from the child and the relationship to her selfish interest. If the mother's love is enlightened, she will permit the child to grow at his optimum rate. This point was elaborated in an earlier lesson on development. The parent's problem persists throughout the growth of the child and becomes particularly acute during adolesence when the child begins to change into an adult and to live his own life with a newborn thirst for freedom. The need for a wholesome relationship at this period is as obvious as it is difficult to achieve. To see the youth's point of view is more imperative during adolescence than at any other age.

But to look at earlier childhood further, the innumerable frustrations through which a child must go, and the many more unnecessary ones, permit a parent to break down the good relationship that might have carried over from the fondling days of infancy. "Don'ting" a child unnecessarily is a fertile cause of poor cooperation. But the question may be asked, What can be done for the child who persists in opening the refrigerator and taking all the lids off the bottles, who must throw things in the living room or across the dinner table, and who throws himself on the floor when you show affection for his little sister? The

first thing to do is to inquire into why he does these acts, because if you don't know *his* reasons, your treatment is likely to fail. He may open doors and bottles because he is in an "opening and closing" stage of exploration. Perhaps he has nothing else to do. One wise mother gave just such a boy plenty of small cosmetic bottles, and some larger ones, suitcases to open and close with large bottles inside and smaller ones inside them, and a wallet with snappers and papers to put in and take out. Throwing tendencies perhaps require harmless opportunities to throw—plus plenty of long-suffering vigilance when the skill in throwing breaks loose in the dining room. Thoughtful correction in time will teach the child where to throw and where not to throw.

When the child throws jealousy tantrums, sometimes it is a sign he is not being given normal outlet for his affection. Care should be taken not to stop too short in showing affection to the older child when the newcomer is born. Give him reasonable opportunity to learn to share with another.

In other words, frustration calls for substitution of legitimate outlet for the child's activity. This method happens to be the simplest way of managing children, or adults, and it also has the great advantage of preserving good relationship between parent and child.

Children are much like fish in one respect; they can't be driven but they can be baited. The parent who becomes irate at her utter futility in driving the child to do what *she* wants is like a fisherman who swears because the fish won't take his hook. Perhaps the bait is wrong. This fact has profound implications for moral and religious teaching. Many is the lost soul who might have been saved if we had not been quite so over-zealous and had been better strategists. The preaching and nagging about proper conduct are a potent solvent for the bonds of good feeling between the parent and the child. When the bond is broken, the tow rope on a rough sea is severed. More than that, the breaking of faith may so embitter the child that every ideal you taught may be violently disliked, particularly during adolescence; and when authority has been overthrown, all of the idols must be smashed forthwith to prove that the emancipation is complete.

Salesmen formerly spent most of their time expounding the virtues of their product, but too often they forgot to ask if the consumer *wanted* it. Now the needs of the consumer, his wants, determine the strategy. In our moral and religious teaching, to make the moral and religious ideals beautiful, to surround them with the pleasant feelings of love and consideration in the home, to carefully point out how they satisfy the needs of the growing personality, and to avoid like the plague "scenes" of unpleasant preaching and commanding and threatening—these are the true steps in leading the hearts of the young to love the truth. Our children can learn to dislike our fine ideals just as the infant can learn to fear all furry objects when he is severely frightened by one.

But if good rapport is maintained, if love and respect are always preserved, usually the child can be won over eventually. President Joseph F. Smith once said to a group of Sunday School workers, "The Sunday School teacher should govern the children, not by passion, by bitter words or scolding, but by affection and by winning their confidence. If a teacher gets the confidence of a child, it is not impossible to accomplish every desired good with that child." (Gospel Doctrine

p. 368.) Don't fight his opposition as a general rule, but take him "into camp" with you and help him to rationalize his own point of view with a better one. Admit his problem, then try to help him solve it.

A more subtle danger than the one just mentioned is that of being over-indulgent, over-solicitous about the child. Personalities are often crippled for life by the over-conscientious parent who protects the child so much that he fails in that development which can come in no other way than through making one's choices and taking the consequences. White rats have been guided through mazes in various ways so that they couldn't make any mistakes, i. e., so they couldn't enter any blind alleys. But it was learned by the experimenters that these rats didn't learn the mazes at all. When they were left later to their own choices to find food in the maze, they didn't find the food any better than if they had never been in the maze before. Somewhat the same outcome is to be expected of our children when the parents do all of the deciding, initiating, and taking of consequences of mistakes. This type of parent-child relationship is defective because the parent overshadows normal opportunities for the child to learn to be a responsible personality in society. No irreparable damage is done to our children if, as they begin to leave the shelter of their own dooryard, they appropriate the toys or enterprises of neighbor children and come home with skinned noses. Harm is done, however, if the parents uphold their children with no thought of the blame that should sometimes rightfully fall on the children.

With all other considerations aside, good feeling between parents and children is one of the finest goals of human striving. It can abide throughout the growth period of the child only when his ultimate good takes precedent over the immediate wishes of the parent. The far-seeing love of the true Latter-day Saint home is the cornerstone for achieving this goal.

Problems For Discussion

1. Interpret in the light of this lesson Doc. and Cov. 42:45: "Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die, and more especially for those that have no hope of a glorious resurrection."

2. With the two previous lessons in mind, discuss the appeal, "If you only loved me you couldn't do a thing like that. For my sake, why don't you try to do better?" What danger is there in thus putting the love our children have for us to "test"? Suggest an improvement on this procedure.

3. What significance would you attach to the fact that Burt, one of England's best authorities on delinquency, states that delinquency is associated with defective discipline in the home more often than with any other condition? What does this mean in terms of parent-child relationship?

4. Discuss the proposition that problem children do not need psychological treatment so much as their parents do.

5. What effect do you suppose poor relations between parents and their children in this life will have upon their relations in the hereafter?

Breaking Dishes

By Caroline Eyring Miner

WITH all the care of Michael Angelo or a Raphael putting the finishing touches to his work of art, but with a spirit as low and debased, in proportion to my maturity, as theirs must have been exalted, I placed the last broken fragment of a very much prized china butter dish into its niche and placed it in exactly the most likely spot for it to be accidentally bumped when the cupboard door was next opened.

It was a base intrigue—I wanted someone to suffer the tongue lashing and worse still, to be responsible for the very real heart wound which the discovery of that broken dish would occasion my mother. I was responsible for it, of course. That is it was my accident. In putting away the dinner dishes, the doing of which was to have been a very happy surprise for my mother and sisters upon their return from meeting, I had pushed it from the shelf and broken it into half a dozen pieces.

My first impulse was to gather it up and, presenting the pieces, accept my doom. But I was alone—that was the determining factor—I might not be found out. And so I had pieced it together and contrived to place it so that someone—whomever Fate picked—might by merely opening the cupboard doors let it fall to pieces like the Deacon's Wonderful One Hoss Shay.

This particular butter dish was one of the few remaining parts of a very lovely china set which my father had bought for my mother years and years before, dating back almost to their wedding day. It was very white and very thin and very clear and had tiny pink rose-buds in beautiful decorative sprays on it. There had been a tragic scene at the breaking of each piece of the large set of dishes, in not a few of which tragedies, I had played the prominent role.

The outcome of the incident you may easily have guessed. The cupboard was opened by someone else, but so cautiously that when the six pieces of butter dish clattered to the floor it was wholly unexplainable by that opening, and since I was the only child at home I was apprehended, tried, convicted, and punished in the manner in which I had anticipated with the result that I resolved more firmly than ever to learn to do a better job of covering up my accident another time.

Breaking dishes has a special horor for me to this very day. I never handle a very valuable dish but I have the feeling that as surely as I live I am going to drop it. I don't always do so but I do it often enough to make it an expensive and a very uncomfortable complex; one that I hope to avoid in my children.

A breakable dish of any kind was a luxury to be prized and protected, and its breakage to be lamentably mourned by my mother who lived in very straitened circumstances in pioneer communities during her childhood. It was very difficult for mother to realize that breaking dishes were accidents of the purest kind and not wilfully destructive deeds, although she later came to realize it. We children had to use and wash the breakable dishes so the scenes over broken dishes in our home were quite frequent.

Every time a dish is broken in my house today, I say to myself, "It was an accident; childish and careless, no doubt, but an accident. One of the accidents I used to have so frequently as a child and I won't shout at the offender nor lament the breakage of the dish aloud for fear he will want to piece it together in my absence and so deceive me to spare a scene. A broken dish or broken confidence! I will take the first."

TO THE TEACHERS

By Fern Russon

To you who labor in the Cause of Right,
Whose duties urge you on from morn till night—
In homes where loved ones' needs must be fulfilled
By ever-ready hands and hearts sweet-willed—
We bring a greeting that is fond and true
And filled with love and gratitude to you.

We know your home-tasks must be left undone
That a reward for service might be won;
We know the journeys out among the fold
Through summer's stifling heat and winter's cold;
We know the storms that oft beset your way
As forth you travel on a dreary day.

And, too, we know the sunshine that you bring
To homes round which sad mem'ries often cling;
We know the words of helpfulness and cheer
That leave your lips in accents kind and dear.
We know the comfort of your tender smile
That lingers in the mem'ry all the while.

And—yes—we know the prayers you needs must pray
That God will give you fitting words to say
When called to homes where sickness rules in might
And doubts and dangers lurk from morn till night.
We know the help you need from heaven above
To carry on your work of light and love.

We know the confidences that you share
With those down-trodden in a world of care;
Where weakness, want and misery play their part
To stifle all that's fine in each brave heart;
And to these trusts, God help you to be true
That ne'er a hurt be backward traced to you.

And so again in gratitude that's real
We come to do you honor, for we feel
That bravely have you earned an honor day
And truly have you won unending praise.
Humbly you've sown,—great shall your harvest be
While works and words march on triumphantly.

And now we hope your hearts are cheered and brightened;
We hope your labors will be ever lightened
By knowing that your steps in service trod
Are helping others feel the love of God.
And may His spirit ever follow you
And bless the words you say—the deeds you do,
And may you, while the seasons hurry past,
Make each new effort greater than the last.

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